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DIMENSIONS OF PERSONALITY AND
A POSITIVE SUPEREGO

A Dissertation
Presented to
the Faculty of the Southern
California School of Theology
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In Partial Fulfillment
of the Requirements for the Degree
Doctor of Religion

by
Kenneth William Johnstone
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CHAPTER I

INTRODUCTION

The purpose of this paper is to explore the dimensions of personality related to a positive superego, and to raise the question of how such a positive superego can be developed. The positive superego is understood to be broader and more extensive than the concept of the superego as presented by Freud. The positive superego is a freeing agent, a channeling agent, an agent that says "yes" to a person rather than "no."

The dimensions of personality to be described are: depth, including expression of feeling, oughtness, and levels of existence; width, including self-awareness, balanced tension of polarities, wholeness, and love and relationship; and length, including creativity and becoming.

The following statement by a person in therapy illustrates the concern of this paper:

I don't like myself right now and I've been trying to figure out why. I'm not even the kind of person I could really respect. Why are some girls so strong? What have they got that I don't seem to find inwardly?

Through therapy, I am supposed to learn to accept myself. Does this mean that I am supposed to throw in the towel and say, "Oh well, I guess that is me?" Why can't I be the person I want to be? Does it mean that I can never be this person? Or is hoping I can be this person aiding me to elude facing myself? And does facing myself mean that I must accept the fact that I can never be this person?

The sentence, "Why can't I be the person I want to be?" expresses the

concern of all persons to want "to be." The motivation and concern in writing this paper is to explore what dimensions of personality are involved when a person is expressing his being and to raise the question of the best kind of environment for this expression.

One hypothesis of this paper is that expression of being is the basic value necessary for a person's positive interaction with his environment. Tillich's definition of centeredness comes closest to what is meant in this paper by expression of being.

Centeredness is a quality of individualization in so far as the indivisible thing is the centered thing . . . the center is a point and cannot be divided. This centeredness is different from and perhaps "preferable" to wholeness as a "going out" from and returning to a point which cannot be localized in a special place in the whole but which is the point of direction of the two basic movements of all life processes . . . This centeredness exists under the control of all dimensions of being.¹

Centeredness is descriptive of what being is, and "going out" and "returning to" are the expressions of being.

Being is what I am in any moment. It includes both conscious and unconscious dimensions. An ideal is to have all that is unconscious spontaneously available to consciousness for the full expression of what I am in the present moment. This implies the activity of a positive superego whose sole function is that of suggesting the expression of being appropriate to the social setting. Appropriate here refers to the peculiar expression of being in a given moment which considers the reality of the environment and the reality of the

¹Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1963), III, 33.

individual.

Before exploring the dimensions of personality, the following concepts shall be defined as they relate to the purpose of the paper.

I. THE SUPEREGO

Sigmund Freud introduced the concept of the superego into our psychological understanding by describing a trinity of functions in our mind. Initially, he said there were two functional structures in the mind, the id and the ego. The id includes the energies of the unconscious, instinctive desires and strivings of the individual. The ego is a logically connected organization of mental processes. Freud said the ego is that "entity which starts out from the system Prcpt and begins by being Pcs."² By "Prcpt" he refers to the perceptions which remain as images in the "pcs," the preconscious. The preconscious is unconsciousness latently conscious; that is, it is distinguished from the rest of the unconscious in that it is capable of becoming conscious. In this theory, the id becomes "modified by the direct influence of the external world."³ Through these external influences on the id, "the ego helps to bring the reality principle to reign over the pleasure principle."⁴ It is through the perceptions

²Sigmund Freud, The Ego and the Id (London: Hogarth Press, 1950), p. 23.

³Sigmund Freud, An Outline of Psychoanalysis (New York: Norton, 1949), p. 15.

⁴Freud, The Ego and the Id, p. 23.

of the outside world that the ego develops. The ego is "a special organization . . . which acts as an intermediary between the id and the external world."⁵ Identification with objects, a subsequent attachment, and a partial giving up of these objects are all part of the processes of development.

A person's reaction to these objects involves some choice. This choice-reaction to objects helps to develop the third part of the trinity, the superego. The superego is less contained within consciousness than the ego and includes many internalized images. The social milieu helps to determine what is internalized. The ego's images of the milieu become a part of the structure of the ego in the form of the superego.

Freud gives these explanations of the superego development:

The long period of childhood, during which the human being lives in dependence upon his parents, leaves behind it a precipitate which forms within his ego a special agency in which this parental influence is prolonged. It has received the name of superego.⁶

The parent's influence naturally includes not merely the personalities of the parents themselves but also the racial, national, and family traditions handed on through them as well as the demands of the immediate social milieu which they represent . . . an individual's superego in the course of his development takes over the contributions from later successors and substitutes of his parents, such as teachers, admired figures in public life, or high social ideals.⁷

⁵Freud, An Outline of Psychoanalysis, p. 15.

⁶Ibid., p. 16.

⁷Ibid., p. 17.

The following further describes the character of the superego:

1. There is an idealization of objects (early admiration for supposedly perfect parents) and more specifically, parent figures. This involves an admiration for and a striving to be like these perfect parents. There is an opposing sense of inferiority as the child views the superior idealization.
2. Because these idealizations and inferiority feelings are reinforced by parents who are forbidding and criticizing, the self is also forbidding and criticizing.
3. Thus, the superego is the representation of restrictions of society and the connecting link between community and the person.
4. A person's character-formation is partly related to the development of the superego.
5. There is a tendency for a superego to become strong, violent, demanding, unyielding, and harsh. Some persons develop terror, depression, self-humiliation to such an extent that no punishment seems sufficient to relieve guilt or anxiety.⁸

Zilborg confirms the development of the superego in this way when he talks of the concepts of guilt and suffering:

In the end we come to see that we are dealing with what may be called a "moral" factor, a sense of guilt, which is finding atonement in the illness and is refusing to give up the penalty of suffering.⁹

Jones points out that in the early development of Freud's ideas, he spoke of the ego-ideal "as the agency in the mind which criticized the deficiencies of the actual self and spurred it to obtain stricter standards in the moral or aesthetic sphere."¹⁰

⁸Gregory Zilborg, Sigmund Freud (New York: Grove Press, 1951), p. 25.

⁹Ibid., p. 52.

¹⁰Ernest Jones, The Life and Work of Sigmund Freud (New York: Basic Books, 1953-1957), III, 282.

It is the author's belief that we can consider the "positive superego" as a part and function of the ego similar to the superego and almost identical with it. In effect, this broadens the concept of the superego as presented by Freud. Freud's concept does have its positive expression in the fact that we do need a limiting and a self-disciplining agent for productive functioning. What is meant in this paper is that there are even more positive aspects of the superego's function which Freud does not explore. This broader concept of the superego includes the belief that the superego does not deal with just the conscience's condemnation of our being. The superego is the "parenting" of our being. It is a combination of one's images of what is good and bad, the conscience committing itself to a pattern of these images, and a feeling of relationship to a parental figure. Albert Outler says the superego can be supportive. We could say that the superego deals with the ideal image, the conscience, and a supportive "parental" agent.

The concept of parent has meaning here. The word parent can be defined as a source or a cause, i.e., an "author-ity." What a child is seeking is a relationship to the source or cause. The child may identify with a source or cause but, for a more positive expression of his being, he needs to distinguish the "I" and the "thou" of such a relationship. The deeper significance of this is in a person's awareness and seeking for a being of source and power, a God.

. . . the deepest search in life it seemed to me, the thing that in one way or another was central to all living was man's search to find a father, not merely the father of his flesh, not

merely the lost father of his youth, but the image of strength and wisdom external to his need and superior to his hunger to which the belief and power of his own life could be united.¹¹

The concept of the superego can never be seen simply as a moral judicator. A religious concern would be that the superego have a maturity demonstrated by a balanced view of life, recognizing its limitations and possibilities, its need for order and creativity. Religion here is defined as a view of life which sees it as exciting and frightening at the same time. Part of this excitement and fright comes from the fact that you cannot order or box life up into little packages. Nor need a person be insecure because of lack of order.

Religion is essentially that which no philosophy can be: a relation of person to person with all the risk, the mystery, the dread, the confidence, the delight, and the torment that lie in such a relationship.¹²

It is in relationships that a person finds his expression of being. Hence, the importance of the development of the superego, or the broader concept of the positive superego, within the family context.

II. THE RELATIONSHIP OF THE FAMILY IN SUPEREGO DEVELOPMENT

The assumption that a person's superego development normally takes place primarily in the family seems to be supported by its very

¹¹Brewster Ghiselin (ed.), The Creative Process (New York: New American Library, 1952), p. 188.

¹²Jacques Maritain, Existence and the Existent (Garden City, New York: Doubleday, 1956), p. 80.

definition. Many writers in the fields of psychology and sociology point out the significance of the family in personality development. Recent and relevant concepts supporting the importance of the parents and the family are presented by a group of authors; namely, Guntrip, Fairbairn, Sullivan and Rosen.¹³ A summary of their contributions are stated here.

1. The most important contributing factor to a person's personality development is the personality of the parents.
2. The quality of the relationship between one's parents and one-self is a determinant in the health of an individual.
3. These parents become objects for their child. The child is the subject of these objects, the parents.
4. The child-object relationship is the key to the development of the child.
5. A basic need of fulfillment causes a child to perceive an object in light of his own frustration-fulfillment tensions.
6. The experiences of giving and receiving affect these frustration-fulfillment tensions.
7. The concepts of good and bad develop according to the giving-and-getting relation of the parent (object) with the child. (The extensiveness, the liberality, the conditions presented by the parents all enter into the transactions and influence the child's development.)
8. This relationship is the first experience at adjusting and as its perceptions become internalized they become a continuing force in affecting the future adjustments.
9. The nature of the objects perceived helps to determine either

¹³Henry Guntrip, Psychotherapy and Religion (London: Independence Press, 1956); John N. Rosen, The Concept of Early Maternal Environment in Direct Psychoanalysis (Doylestown, Pennsylvania: Doylestown Foundation, 1963); Charles T. Sullivan, Freud and Fairbairn: Two Theories of Ego-Psychology (Doylestown, Pennsylvania: Doylestown Foundation, 1963).

good or bad children.

10. Often a splitting into good or bad objects takes place. (For example, the father is perceived as bad and the mother is perceived as good.)
11. In the unconscious, the objects are identified as one's own or a part of oneself and can be either disturbing or helpful.
12. To some extent all persons take in perceptions of bad (disturbing) objects and these remain sources of anxiety.
13. In the experience of the child with his parents, the child's perceptions are phantasies.
14. The child has a security in these phantasies. A gradual weaning from these phantasies is needed.
15. This weaning can take place in a safe reality. "The child who has sensibly lenient, understanding and sympathetic parents finds reality reassuring."¹⁴
16. What the parents represent to the child determines a child's superego.
17. From direct psychoanalysis, we learn that the mother is the most important object. This approach affirms that psychosis and neurosis are regression into the early maternal environment, an attempt to "seek the mother he knew,"¹⁵ and deal with her as good and/or bad.
18. The qualities of a nourishing, comforting, and sleep-producing breast, may bring by either presence or absence, adjustment or maladjustment to the child.

Confirmation of the importance of the mother comes from another source. A prediction scale for delinquency used five factors to be investigated: (1) supervision of the boy by mother, (2) discipline

¹⁴Earl W. Biddle, Integration of Religion and Psychiatry (New York: Collier Books, 1962), p. 47.

¹⁵Rosen, op. cit., p. 10.

of the boy by father, (3) cohesiveness of the family unit, (4) affection of father for boy, and (5) affection of mother for boy. Through experience, the investigators narrowed the significant factors down to three: discipline of boy by mother, supervision of boy by mother, and cohesiveness of the family.¹⁶ This elimination of the relationship of the father with the boy seems to indicate a greater importance of the role of the mother in the child's development.

Conclusions drawn from these thinkers are: The parent-child relationship is crucial; the mother is the most significant person in this relationship; the superego is a prime concept (or structure) to consider in thinking of emotional problems. These conclusions lend weight to the theme of this paper that the expression of a person's being is an important factor in the development of his personality and that the dimensions of personality need to be understood in order that the proper environment for personality development might be discovered. This seems to indicate that if the parent's expression of being were improved the child would develop a more positive superego.

III. THE FAMILY

To give further breadth to the meaning of the theme, the concept of the family is considered here. The family is described as a husband and wife with or without children or either a man or woman

¹⁶ A Manual of Procedures for Application of the Glueck Prediction Table (New York: New York Youth Board), p. 12.

alone with children.¹⁷ The purpose of the family varies in different cultures. Normally the purpose involves the propagation and care of children. Also, the purpose can involve meeting economic needs and nurturing character and personality. The latter purpose is the concern of this paper.

In contrast to this purpose, a marriage and family can have an atmosphere of being merely functional. For example, a person may say, "I have a wife so that I may satisfy my sexual desire." Or as a recent magazine story put it, "How convenient to reduce your marital difficulties to a mathematical formula!"¹⁸ A person coming for marital counseling read this article and immediately identified her marriage with this statement. Her earlier descriptions revealed an exacting husband who doled out money to the penny and gave affection only when necessary. "Necessity" was determined by him and was sparse. These functional attitudes and expressions are in opposition to the theme of this paper.

It is believed by the author that if the dimension of personality explored would be expressed that a relationship of deeper significance would exist in a family environment. Such a relationship would take the posture or the attitude of fulfilling an intimate love where persons grow and where growing is living.

¹⁷William F. Ogburn and Meyer F. Nimkoff, Sociology (Cambridge: Houghton Mifflin, 1950), p. 463.

¹⁸John Cheever, "The Geometry of Love," Saturday Evening Post, Vol. 239 (January 1966), p. 34.

IV. VALUE

In order for this paper to have any significance, the question of value must be considered. Value is the worth of a thing. Everyone has values and they vary from person to person. For instance, at one time the author was asked to give his hierarchy of values and they were as follows: love, spirituality, integrity, movement, humor, perceptivity, differentiation, commitment, power, responsibility, life, physical, and self-affirmation.

Jung described the following personality functions: sensation, establishing what is actually given; thinking, enabling us to recognize its meaning; feeling, telling us its values; and intuition, pointing to the possibilities.¹⁹ From this one might conclude that feeling is the means by which one becomes aware of value.

Kluckhohn states, "Value may be defined as that aspect of motivation that is referable to standards, (something established as a rule or basis of comparison in measuring or judging capacity, quantity, extent, value, or quality) personal and cultural, that do not arise solely out of the immediate tensions or immediate situations."²⁰

Buhler defines values as "preferred goals."²¹

¹⁹Ruth Munroe, Schools of Psychoanalytic Thought (New York: Holt, Rinehart and Winston, 1955), pp. 547-548.

²⁰Charlotte Buhler, Values in Psychotherapy (New York: Free Press of Glencoe, 1962), p. 30.

²¹Ibid., p. 81.

"Each value is what it is, a fulfillment, a lived through qualitative experience related to some want, innate or acquired."²² This definition by Bertocci and Millard gives us some criteria to use in dealing with the question of value. These persons amplify the spirit of the author's theme in the following statements:

The life good to live is the life that has breadth and depth, richness and unity, harmony and fertility, universality and individuality . . . The life best to live, at any stage of a person's existence, is the life that keeps a creative and mutually sustaining balance between the largest range of values open to him.²³

Earlier these authors connect the concept of want with value more directly. "Anything we want we claim, while we want it, to be valuable (value claim); anything we do not want we claim at that time to be disvaluable."²⁴

In summary, value involves (1) a person's wants and desires, (2) his capacities and needs, (3) the society's demands, (4) a choice, and (5) a person's self-realization.

Having these definitions as a guide, the concept of value is related to the theme in these ways:

1. The value parents place on themselves will determine the quality of being they express. Rogers says what is needed is for a person to have "no conditions of worth"²⁵ or

²²Peter A. Bertocci and Richard M. Millard, Personality and the Good (New York: McKay, 1963), p. 355.

²³Ibid., p. 331.

²⁴Ibid., p. 155.

²⁵Daniel Offer and Melvin Sabshin, Normality (New York: Basic Books, 1966), p. 58.

"unconditional positive self-regard."²⁶

2. Being is a value and is the basic value. All other values stem from this value. Unless something fulfills being, it is not of value.
3. Finding a significant expression of being in a family context is one of the most important values. A person finds value in the expression of his being and in relationship with persons who are expressing their being. I find value in expressing my being.

A family that places in proper tension a person's wants, desires, capacities and needs with society's demands will strengthen and confirm a person's sense of being. A family that sees the individual as one who needs to realize himself will also be helping him enjoy the values of being.

V. RELIGION

If we consider that religion, as defined earlier and as an awareness of an ultimate being, has as one of its cornerstones a system of values, then this system has within it a concern that a person be more fully aware of and have expression of his being. A person's awareness of his individual being takes on a new dimension through relationship and identity with the ultimate being. In the Christian religion, this being is identified as God. A societal representative of this being is Jesus.

The importance of the ultimate being and the representative

²⁶ Carl R. Rogers, On Becoming a Person (Boston: Houghton Mifflin, 1961), p. 283.

being Jesus is found in the way Jesus acted towards persons with whom he came in contact. His actions demonstrated the separateness of his being over against other beings as well as how he established boundaries.

A sense of unity is experienced in the oneness of all beings with the ultimate being. Jesus gives us a clue to the limitations and danger of being, and the required "courage to be."²⁷ Below are some quotations²⁸ from the New Testament which give some examples of Jesus' expression of being:

The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed. Luke 4:18

Now when the sun was setting, all those who had any that were sick with various diseases brought them to him, and he laid his hands on every one of them and healed them. Luke 4:40

You have heard that it was said, you shall love your neighbor and hate your enemy. But I say to you, love your enemies and pray for those who persecute you. Matthew 5:43-44

So whatever you wish that men would do to you, do so to them . . . Matthew 7:12

And Levi made him a great feast in his house, and there was a large company of tax collectors and others sitting at a table with him.

And the Pharisees and their scribes murmured against his disciples, saying, "Why do you eat and drink with tax collectors and sinners?" And Jesus answered them, "Those who are well have no need of a physician, but those who are sick . . . Luke 5:29-31

²⁷ Paul Tillich, The Courage to Be (New Haven: Yale University Press, 1952).

²⁸ All Biblical quotations are from the Revised Standard Version.

When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.
Matthew 9:36

What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? . . . Even so, I tell you, there will be more joy in heaven than over ninety-nine righteous persons who need no repentance. Luke 15:4

So also my heavenly Father will do to everyone of you if you do not forgive your brother from your heart. Matthew 18:35

VI. DIMENSIONS OF PERSONALITY

Angyal says there is a need for a science of personality, a broad theoretical frame of reference for the integration of the many aspects of human nature. He argues that the organism is a whole and should be studied as such. His framework of dimensions lends itself to the concept of the whole; i.e., all objects or beings have dimensions and the dimensions describe the whole. He states that "the lines of division are described by the structure of the whole itself."²⁹ In the past, the personality has been broken up and studied in parts. This has been misleading as well as harmful, as illustrated in the section on sex. When the sexual experience is understood only as a part, the tendency has been either to place too great a significance on it or condemn it as evil. Sexuality, when seen in relationship to the whole person, gains a new perspective. An important

²⁹ Andras Angyal, Foundations for a Science of Personality (Cambridge: Harvard University Press, 1958), p. 13.

aspect of the holistic theory is the dependence of one part on another. Another factor is the autonomy of an organism; i.e., the organism is a self-governing entity. Angyal suggests that this is evident in its expression of "selection, choice, self-regulation, adaptation, and regeneration."³⁰

Angyal's dimensions are vertical, breadth, and progression. His system was chosen as a framework for this paper because it emphasizes the dynamic, autonomous, self-transcending and directional nature of man. These characteristics are in keeping with development in other fields and strongly affirm the person as a whole being. Because the terms are simpler and more to the point, the author prefers to call the dimensions depth, width, and length. Depth is a dimension usually downward from an upper surface and horizontally inward from an outer surface; Width is the extent side to side; Length is the linear extent of anything as measured from end to end.³¹

In expanding on Angyal's theory, an attempt will be made to explore specific expressions of being which can be described in these dimensions. As such, it will reach toward a description of personality. These dimensions of personality will be related to the superego in the final chapter.

Specific expressions of being are placed under the different

³⁰Ibid., p. 34.

³¹Jess Stein and Laurence Urdang (eds.), The Random House Dictionary of the English Language (New York: Random House, 1966), pp. 388, 820, 1632.

dimensions according to the nature of their expression. Under the dimension of depth, oughtness is considered a characteristic of a personality at a depth level of being rather than a surface level. What a person does is on the surface of experience; what a person senses he ought to do is at a depth level.

John Cobb's levels of existence, by their very title, indicate depth. Society seems to place intellect, for example, at a higher level of existence than emotion. Whether intellect is "higher" than emotion or that we are "higher animals" is open to question. There is some question in the author's mind whether Cobb's levels are levels at all or are aspects of existence forming a whole. With this reservation, Cobb's levels are placed under the depth dimension and the experience of wholeness is placed under the width dimension.

Lastly, the expression of being through feeling can be best understood in terms of the depth dimension. Feeling comes from the deeper aspects of a person as compared to surface experiences which may be lacking in feeling.

The width dimension includes expression of being through self-awareness. The length and depth dimensions are not suitable for self-awareness because these dimensions are more on the razor's edge of a person's experience. Self-awareness is present in the depth and length dimension but not clearly in focus. Width is the locus of the depth and length dimension. Therefore, expression of being through self-awareness helps to define the width dimension. The width dimension has a side-by-side characteristic and a coordination function.

The balanced tension of polarities is placed in the width dimension. The poles are from side to side or transversely arranged. Most probably the poles have a focus point and can best be understood by the width dimension. In a similar way, the width dimension is defined by the expression of being through wholeness or integration. It is at the width dimension that a person is most conscious of his being; therefore, it would follow that this dimension is the center of his integration. It is here that one's being has its most inclusive expression. Although a person's length and depth may vary in any experience, width is the most constant of the different parts of a person. However, as length or depth increases so does one's width. In length, assimilation creates more area and ideally gives more breadth. A lengthening requires a new coordination or widening of one's dimensions. The same is true of the depth dimension. As one has deeper experiences, adjustments are needed in the width dimension.

The love and relationship expressions of being fall in the width dimension. Although love and relationship cannot exist without some dimension of depth or length, they are experienced primarily at the center of one's being and therefore are at the width dimension.

The length dimension has two expressions, creativity and becoming. Creativity is always a reaching out and beyond. It requires an extension of oneself. Becoming implies a movement into space and time and therefore requires a lengthening.

These considerations of the dimensions of personality will have more significance as they are related to the superego in the final

chapter. A fuller description of these dimensions of personality will be explored in the next three chapters.

VII. CONCLUSIONS

There is a close tie-in between a person's being, his God, his superego, his family, and the society of which he is a part.

The superego's function in a personality is strongly related to a person's sense of being and the value of one's being. The superego develops through emotional relationships with members of society, mainly in the family context, but even more closely in the relationship with the mother. It is in the family that a person can discover his individuality--his centeredness.

The quality of the family experiences is enhanced when consideration of the needs of the individual are in balanced tension with those of other members of the family and society. When the family has as its purpose a person's self-realization and each individual, sensitive to his own uniqueness, enters into the mutual give-and-take with other family members, then the development of a positive superego is possible.

This family context is most possible when the parents are able to express their being. The expression of being most helpful will be described in subsequent chapters in the framework of dimensions of personality.

The expression of being through depth will be through feeling awareness, a sense of oughtness, and levels of existence. The

expression of being in width will be through self-awareness, proper tension of polarities, wholeness, and love and relationship. Expression of being through length will be through creativity and becoming. It is recognized by the author that in any expression of being there is an overlapping of dimensions.

CHAPTER II

EXPRESSION OF BEING THROUGH THE DIMENSION OF DEPTH

In this and Chapters III and IV, the dimensions of personality will be explored. These dimensions are intended as an ideal, not as a concrete and rigid type. They are meant to emphasize an orientation and attitude as an expression of the author's present understanding in light of several schools of thought. This ideal is one answer for man's present day search for meaning.

Finally, it is felt that this expression of being by parents will prepare their children to face the dramatic changes in the world, as well as to deal with the world as we know it today.

For this presentation Angyal's emphasis upon three dimensions of personality organization as presented in Chapter I will be used. The first dimension of being, and its expression, is that of depth.

In the concept of depth of being, it is assumed that in any expression of being there are layers or levels of awareness. The assumption is that there are surface expressions and that these have underneath them more basic, core feelings. An example of the depth of an experience would be as follows: A woman puts off filling out insurance forms and taking papers to the bank for her husband. In looking deeper into her procrastination, she discovers some very strong feelings associated with filling out papers. These feelings she relates to experience after experience in her childhood when she

was placed in orphanages by her mother. Usually, forms were filled out as she sat watching. These experiences brought feelings of unworthiness and rejection. The procrastination or failure to complete forms would be a surface behavior and the associated feelings would be at a deeper level.

Sigmund Freud states there are unconscious, preconscious and conscious levels of the mind. This is an illustration of our being having depth.

I. DEPTH EXPRESSED THROUGH FEELING

Awareness of feeling is one of the most important aspects of expression of our being. Feeling is an experience of physical sensation. An emotion has been defined as "a stirred-up state of the organism." A strong feeling can be designated as an emotion such as love, hate, fear, etc.¹ Without feeling recognition, a person's being is in jeopardy. That is, without feeling awareness strong emotions can affect the body or behavior of a person to a degree that can be harmful to his purposes in any situation. Freud's explanation of the affect of the unconscious on so-called accidents or errors is

¹David B. Guralnik (ed.), Webster's New World Dictionary of the American Language (Cleveland: World, 1962), pp. 246, 276; James Drever, A Dictionary of Psychology (Baltimore: Penguin Books, 1952), pp. 80, 93; A Psychiatric Glossary (Washington: Committee on Public Information, American Psychiatric Association, 1964), pp. 10, 29; Vergilus Ferm, A Dictionary of Pastoral Psychology (New York: Philosophical Library, 1955), pp. 17, 76.

illustrative of this.²

Feeling-awareness can be illustrated with image therapy, a method used to discover feelings and perceptions. When asked to imagine she was in a room with several doors and that one of these doors was named fear, a client had the following reactions:

Therapist: Can you walk over and open the door?

Client: No, I can't.

Therapist: What is the trouble?

Client: I am afraid of what is behind the door.

Therapist: Do you feel a resistance to opening the door?

Client: Yes, I do.

Therapist: Can you open the door a little bit?

Client: Yes, I can peek in.

Therapist: What do you see?

Client: Darkness. I am afraid of stepping through.

Therapist: Can you be the darkness?

After some confusion at this point, the client began to say, "I am dark. I am negative." She then began to argue that she was not negative. She revealed her feelings. Much of her conversation up to that time involved negative criticisms of others. The recognition of these negative feelings as being hers and related to her perceptions of herself would help her to free the blocks created by her fears,

²Sigmund Freud, A General Introduction to Psychoanalysis (Garden City, New York: Doubleday, 1953).

giving her greater freedom of expression of herself.

Another person, a man, was asked to call the door "peace and tranquility," something that he wanted. He was able to open the door in his imagination and saw only a nothingness, a void. After some conversation about this he began to see himself sitting on a grassy hill and feeling very comfortable. He went into a trance-like state. He could not remember all that he or the author said and did not want to leave this state. He was asked, "Would you like to go back through the door and open your eyes?" He said, "No! I want to stay here." He came out of the trance himself and began to cry, talking about a hard difficult childhood, about a father who expressed a temper and a mother who told him never to be like his father. He is a person who is very kind and nice at work and home and then has periods of extreme anger. His wife is afraid of him and he is afraid of what he might do to her. There are depths of feeling that this person continually represses. If he were more aware of and more free to express his feelings, he would find more satisfaction.

Dorothy Baruch's emphasis on feeling illustrates further this quality of being. Her writings bring out the importance of feeling recognition and acceptance. "In sound sex education, feelings come first."³ Or, "By true regard for the feelings we had in our own adolescence we gain truer regard for our adolescent feelings right

³Dorothy Baruch, New Ways in Sex Education (New York: Bantam Books, 1949), p. 16.

now."⁴

Most theories of therapy point out the need to recognize feelings and deal with them. Normally, it is the blocked feelings which cause neurotic patterns of behavior.

When feelings are identified, are open to awareness and expression, then a person feels more alive. It is the person who continually denies feelings who expresses his being through coldness and acts as if he were dead.

A child growing up in a family setting needs to know anger, like and dislike, love and hate.

Pity, sympathy, patience, all those qualities that the social worker, the analyst and even the priest are expected to have in super abundant measure, are secondary emotions. But of course, they do not really touch us where we live. The emotions that touch us and that represent ourselves are I love, I like, I dislike, I hate, I want, I don't want, etc.⁵

II. DEPTH EXPRESSED THROUGH A SENSE OF OUGHTINESS

A sense of oughtness is related to the concept of the superego and may be considered by some as synonymous with it. Allport's distinction between a "must" and an "ought" helps define this concept.

The theory I am here suggesting holds that the must-consciousness precedes the ought-consciousness, but that in the course of transformation three important changes occur. (1) External sanctions give way to internal, (2) Experiences of

⁴Dorothy Baruch, How to Live With Your Teenager (New York: McGraw-Hill, 1953), p. 17.

⁵M. Esther Harding, The "I" and the not "I" (New York: Pantheon Books, 1965), p. 31.

prohibition, fear, and "must" give way to experiences of preference, self-respect, and "ought," (3) Specific habits of obedience give way to generic self-guidance, that is to say, to broad schemata of values that confer direction on conduct.⁶

Maslow states a person "ought" to become what he can become. This indicates the close relationship between a person's sense of oughtness and his sense of being.

John Cobb points out that each person has a unique quality of feeling, a sense of ought, a sense of obligation.⁷ There is a different mode of feeling when I feel I ought to do something as opposed to somebody else wanting me to do something. Cobb feels it is a part of our native equipment, although he doesn't call it an instinct. This sense is not consciously universal but implicitly universal. It is irreducible in human experience. He distinguishes between this sense of oughtness and the attachment of it to a particular mode of behavior.

This sense of oughtness as presented by Cobb and as implied by others has a depth to it. Expression of what one ought to do is a surface experience. The sense or feeling of oughtness is a deeper underlying influence which seems to be present in all persons. For this reason it is categorized here as a part of the dimension of depth.

Examples of the experience of oughtness can be seen in many

⁶Gordon Allport, Becoming (New Haven: Yale University Press, 1955), p. 73.

⁷John Cobb, Lecture Notes, A Christian View of Man and History (Southern California School of Theology, Spring, 1965).

expressions: For example, I ought to clean up the house, I ought to get to know my next door neighbor, I ought to talk to my son about his school work. These experiences may vary from person to person or society to society, but each person has this sense of obligation to the world, a sense of what is best for the moment. But difficulty comes in two ways. First, persons seem unable to listen to this sense of oughtness through lack of trust, lack of exercise, or lack of a model. Secondly, they give little consideration to the expression of this sense of oughtness. Reflection on events in the experience of persons may help them to sharpen decisions and deepen an awareness of one's sense of oughtness. Oughtness is defined by Millard and Bertocci as an "obligatoriness--a peculiar command or imperative to see something better."⁸

What often happens is that persons place the responsibility for sensing they ought to do something upon the shoulders of others or more generally upon society or the church. By reflection they can discover their own sense of oughtness and responsibility for actions.

III. DEPTH EXPRESSED THROUGH LEVELS OF EXISTENCE

The third expression of being in depth is that of levels of existence. John Cobb, a theologian, describes man as having five parts: physical, emotional, intellectual, volitional, and spiritual.⁹

⁸Peter A. Bertocci and Richard M. Millard, Personality and the Good (New York: McKay, 1963), p. 199.

⁹Cobb, op. cit.

He sees these as levels of existence.

The physical level. The physical level is obvious in that it deals with all the physical functions and needs. Biological drives, streams of sensations which arise in the organism, and an infant's innocence, describe this level and part of a person.

The emotional level. The emotional level deals with all of the feelings and subjectivity of man. The greatest part of the mind deals with feelings. According to Freud, the greatest part of the mind's apparatus is the unconscious, "the Kingdom of the illogical,"¹⁰ made up of wishes and drives, and a "reservoir of emotional seething."¹¹

The anima and animus which are aspects of the masculine and feminine individual, as pointed out by Jung, would further describe this level. The anima is the receptive and nurturing part found in the depth of a man and the animus is the forming and mastering part of a person found in the depth of a woman.¹²

Eric Berne's concept of the Child ego state would be a part of the emotional level.

Becker and Hill describe emotion as "a name for one element of response to any stimulus. It is the biological mechanism by which the

¹⁰Sigmund Freud, An Outline of Psychoanalysis (New York: Norton, 1949), p. 53.

¹¹Bertocci, op. cit., p. 25.

¹²Ruth Munroe, Schools of Psychoanalytic Thought (New York: Holt, Rinehart, and Winston, 1955), p. 562.

organism releases energy to produce movement."¹³

The intellectual level. The intellectual level has to do with our ability to reason and logically organize. Cobb suggests that our ability in this area began to take a dominant place in what he called the axial period. This period began some time around three thousand to four thousand B.C. and finds its expression in the cultures of China, India, Persia, Greece and Palestine. This is a significant analysis in terms of the emphasis that "man was free to be" in this period more so than before.

The intellectual is mostly conscious and corresponds to Freud's concept of the ego. It also includes Jung's persona¹⁴ which is the part of the person presented to others. Allport says there is a function he calls a rational agent which keeps "the organism as a whole in touch with reality."¹⁵ Berne's Adult ego state would be similarly designated under the intellectual level as it attempts to "data process."¹⁶ This level seeks to discover errors in judgment and help discover the correct decisions to make as determined in the volitional level.

¹³Howard Becker and Reuben Hill (ed.), Family, Marriage and Parenthood (Boston: Heath, 1955), p. 194.

¹⁴Munroe, op. cit., p. 558.

¹⁵Allport, op. cit., p. 46.

¹⁶Eric Berne, Transactional Analysis in Psychotherapy (New York: Grove Press, 1961).

The volitional level. The fourth level is that of the volitional which has to do with a person's ability to control his behavior, to will, to choose between "either-or." This level is supported by the functions of the intellectual level. The superego as described above would amplify the concept of volitional.

The hoped-for positive superego which could result from the expression of being of the parents would be experienced in terms of the total being of the person and would be the freedom the person has to express and integrate any of these levels of existence. It would be the "could" of the person as well as the "could not." It involves a readiness to express being which is related to the volitional. The volitional level can be more adequately expressed with the help of the spiritual level or level of self-transcendence. This makes sense historically as early man expressed himself mostly on the physical and emotional levels. Thereby, a superego was needed as a controlling agent. As mankind evolves and becomes aware of all levels of existence, the need for a freeing agent as well as a controlling agent is evident. "Controlling" is expressed here in terms of repressing or confining. Channeling would be a good word to express the difference. The importance is in the freedom and flow of the different levels of a person. A traffic cop would be a good symbol. His job is not to stop traffic but to keep it flowing and active. His purpose is not to put one line of traffic at a standstill but to keep all lines open and moving. The superego as conceived by Freud seems like a "brig chaser" in the armed services who guards a prisoner wherever he needs

to go and keeps him from his freedom.

Eric Berne's Parent ego state as expressed through making decisions, teaching, caring for, and disciplining, relates to the volitional level.¹⁷ The collective unconscious of Jung would affect the volitional level.¹⁸

The spiritual level. The fifth level is the spiritual in which a person has a "radical self-transcendence" and a "radical freedom." This self-transcendence is exemplified by an intimacy with the Holy Spirit.

Allport's self-image, the image a person has of what he would like to become; the propiarte striving, a future directedness characterized by a "resistance to equilibrium: (where) tension is maintained rather than reduced;" and the knower, the cognizing self, having a transcending function of holding all other aspects of the person in view, illustrate the nature of this level.¹⁹

Rollo May's fourth stage of consciousness described as the "dawning" or "inspiration" stage, also describes the spiritual level.²⁰

Perhaps a level is needed which takes into account these and

¹⁷Ibid., p. 76.

¹⁸Munroe, op. cit., p. 552.

¹⁹Allport, op. cit., p. 49.

²⁰Rollo May, Man's Search for Himself (New York: Norton, 1953), pp. 138-139.

other parts of the whole person. This level might be called the self level. Our existence not only involves the five levels but a sense of unity of them or a sense of an identity as a whole. This might be considered the being level. We have come to a point in history when we are more conscious of our being. Evidence of this consciousness is found in statements like this: "The wholesale quest for insight into self . . . occupies so much of intellect in these times."²¹ If there is an integration of these levels of existence we have a whole person.

Berne's analysis exemplifies and emphasizes the activity of the whole being more than some other psychologists mentioned. He states that there are three "ego states" ready to be activated in each of us.²² These ego states have come to us through our experiences with our parents and others. They are called Parent, Adult, and Child. The "happy" person is the one who can activate all three of these ego states appropriately according to the situation. The Parent is the giving, providing, teaching, caring for, and disciplining ego state. The Child is the romping, playful ego state, sometimes rebellious, sometimes compliant, and sometimes receptive to others. The Adult is the "data processing" ego state or the "objectifying" member. Berne further explains these ego states as having the possibility of different levels of transaction with others, different qualities and

²¹Perry London, The Modes and Morals of Psychotherapy (New York: Holt, Rinehart and Winston, 1964), p. 68.

²²Berne, op. cit., p. 75-76.

quantities, being contaminated (by other ego states), etc. The above gives a simplified version of a very concrete analysis. It points out again the manifold nature of our being.

Berne points out that each ego state is available for expression and that each ego state is a part of the whole and influencing the whole. This analysis comes closest to expressing the depth of a person, made possible when there is an awareness of the whole being. This awareness provides a greater possibility for the parent's expression of being and therefore the development of a positive super-ego in the child. A parent who is able to set limitations for his child (activate his Parent) on the one hand and play in a childlike way on the other, will exemplify the variety and flexibility of a person's expression. Being aware of the parts of his person, one can better integrate and express the whole.

These three expressions of being--feeling, oughtness, and levels of existence--constitute the depth dimension of personality. Other expressions of being found in the next two chapters will be affected by this dimension.

CHAPTER III

EXPRESSION OF BEING THROUGH THE DIMENSION OF WIDTH

The next dimension of being, and its expression, is that of width. Angyal describes the width dimension as the coordination of parts.¹ Expression of being in this dimension involves self-awareness, a balanced tension of polarities, integration or wholeness, and love and relationship.

I. WIDTH EXPRESSED THROUGH SELF-AWARENESS

Self-awareness is a quality or expression of being. A person is writing this paper and is able to see his hands and their movements; he sees his chest and legs. He knows he has a body. He puts his hands on his face attempting to think about his self-awareness and he feels his face. He is aware of being, physically. This is only part of his awareness of self. The self can be defined as that unique actuality which unifies the different parts of one's being. What is meant by parts of being is the physical, mental, and emotional aspects of a personality. These are further delineated in Cobb's levels above. Allport's concept of proprium is used as synonymous with self or ego and is defined as all the aspects of a personality

¹Andras Angyal, Foundations for a Science of Personality (Cambridge: Harvard University Press, 1958), p. 264.

that make for inward unity, a sense of what is peculiarly ours.²

From Jung comes the concept that the self is a "union of opposites."³

William James sees the self as the "I" and the "me."⁴

The self is that which not only unifies but reaches out by seeking, questioning, thinking, feeling and willing. The self is like the nervous system in that it is the core but reaches out into the very fingertips of a person's being.

These definitions tell us what the self is. One's sense of being is known as one's self. Expression of being, then, is expression of self. Through self-expression a person attempts to actualize potentiality. A person's self-awareness can become confused with the above definitive ideas when he confuses his being with his concept of being. The first consideration of one who wishes self-awareness is the recognition that he is a being and that he also has a concept of himself as a being. These are each different. The second consideration is that both his expression and conception of self are clues to what he is. For example, a man having difficulty being decisive and being criticized for this by others cannot realize how indecisive he is. When it is pointed out to him that in many of his statements he uses words such as maybe, probably, I guess, etc., he becomes aware of how

²Gordon W. Allport, Becoming (New Haven: Yale University Press, 1955), p. 40.

³David Cox, Jung and St. Paul (New York: Association Press, 1959), p. 298.

⁴Allport, op. cit., p. 41.

often he is indecisive and actually feels the depth of his uncertainty. We know something of ourselves by our expression of self.

The third consideration in self-awareness is separation-awareness. The self is separate from others and recognition of this separation enables one to be aware of himself. Fromm points out that man's basic concern is separateness and the loneliness this creates. Granting the validity of his theory, he also leads us to the first quality of union (what a person seeks): that a person be unique and an independent being. Union is desired but is only productive if a person is a being by separation-awareness. Being a separate entity has value in itself but only in relationship with other beings. What is needed is dialogue, not monologue. It is an I-Thou relationship which has meaning only if simultaneously a person perceives himself as an I and the other as Thou--another I. Ross Snyder presents the idea that we can only communicate with another when we become as two persons. Carl Rogers' chapter on "This is Me" in his book, On Becoming a Person,⁵ emphasizes the importance of "me" as a separate being in any relationship. Through separation-awareness one needs to establish his boundaries as a person. It is as if he needs to say psychologically, "this is me--don't go beyond this point because you are stepping on my property." A person needs to take a stand. Persons have difficulty in marriage because they allow their spouses to

⁵Carl R. Rogers, On Becoming a Person (Boston: Houghton Mifflin, 1961), Chapter I.

"run over them"--encroach upon their lives, use them, disrespect them, etc. Such persons have difficulty drawing their lines (See section on relationship) and as a result their partner does not have the benefit of an "up-againstness" with the other. Usually the marriage is dead and uninteresting. An example of this came to the author's attention just recently, a couple married for 19 years. The wife "spoiled" her husband by always "giving." Now she has found someone who she believes has given to her. She plans to divorce her husband and marry the other man. One obvious responsibility she has in the situation in light of separation-awareness is that she failed to draw her own lines. Parents working with children in this way (not drawing lines) are usually indulgent parents. The child's first experience of separation might be at the mother's breast where he might say, "This is my mother's breast, it is not me. I am next to it. I know myself because I feel myself warm next to it. I sense a good feeling when its contents become a part of me and I gain pleasure as I suck."

Another consideration in self-awareness is the fact of differentness. A person becomes aware of himself as he is able to see how he is different from others. One difference is that of male and female. The obvious sexual differences are physical. People have attempted to describe emotional differences of male and female but this is difficult. Some of these differences are cultural. There are differences, however, and recognition of specific ones with specific persons is what is relevant. Awareness of and admittance of the difference helps self-expression and relationships with another. An

example of this is the response of a man and woman to money. They were having difficulty with their use of money and when asked to free associate from the word money, the man said, "Security, savings, security, not being without any." The woman said, "Security, buying things, giving." If this couple is to get anywhere in their mutual adjustment, recognition and acceptance of these differences is a necessity. Being different is a part of the expression of being.

Another aspect of self-awareness is defense-awareness. An example of defense-awareness is projection-awareness. Projection is seen as twofold. First, a person gives to others or places on others his own feelings and ideas. This is clearly seen in the negative sense by paranoid thinking. Projecting is a normal defense mechanism. "The mechanisms of denial and projection, which underlies all paranoid reactions, are also normal components of everyone's defense system."⁶ When a person sees in others his own faults, this is projecting. The second way of projecting is into the future. In this case, a person talks as if a problem were in the future and by doing so moves away from the present. The awareness of projecting and the awareness of what one projects are both helpful in the expression of being.

II. WIDTH EXPRESSED THROUGH BALANCED TENSION OF POLARITIES

Several psychologists, including Saul, Angyal and Erickson,

⁶Silvano Arieti, (ed.), American Handbook of Psychiatry (New York: Basic Books, 1959), I, 510.

have pointed out the polarities of some personality descriptions. A better understanding of a person's behavior can come from the opposities of any one description of behavior. For example, dependency can best be understood in relation to independence. When a person is striving very hard to be independent he may be afraid of dependence or when a person's behavior expresses extreme dependence he may be afraid of independence. The school of thought which emphasizes these polarities says that dependence and independence are both valid expressions of behavior or being but that what is needed is a balanced tension between these polarities. A person needs to be dependent on others and independent of others but not too dependent or too independent. Dependent and independent behavior isn't just a matter of degree but also circumstance. Some situations require dependence. A person may need to depend on his medical doctor at time of illness. It is conceivable that such a person may become too dependent on such a professional person.

Another example of the polarities is that of reality and phantasy. A person needs to put in proper tension the realities of life and his dreaming. Without dreaming, growing and creativity are stymied. With too much dreaming one usually escapes the realities and thereby fails to make choices that are productive in his life.

As a part of the ideal expression of being a person needs to learn the proper tension of these polarities. A partial list of these polarities follows:

Self-transcendence	---	Self-actualization
Autonomy	---	Homonomy
Structure	---	Flexibility
Freedom	---	Responsibility
Isolation	---	Intimacy
Disintegration	---	Integration

These are parts of a whole. This leads to the question of wholeness.

III. WIDTH EXPRESSED THROUGH WHOLENESS - INTEGRATION

Expression of being will be more effective when it acts as an integrated whole. What becomes obvious in persons who are mentally ill is that they are not using all of their personality or expressing themselves wholly. A person who is aware of his being is aware of his whole being. This awareness may not be full and conscious at any one time but it is the capacity for awareness of one's whole being that is the concern of this paper. The awareness of being has within it a sense of integration of parts, a sense of unity and direction of a total self.

The question of what you are refers to the parts of your being. The question of who you are is a more inclusive and unifying question. Who you are is the unity of your parts.

Many scholars have attempted to describe the parts of the self. Each scholar seems to make sense in his presentation. There are certainly still questions to be answered as to what makes up the whole person. "The whole life of the individual is nothing but the process

of giving birth to himself."⁷ It would also seem that persons are in the process of evolution⁸ and it is conceivable that the fullness of our being may not have evolved. Although Tillich, as quoted earlier, believes centeredness is preferable to the concept of wholeness, he does not deny wholeness but believes it must be seen in relation to the center. A center has a circle or structure beyond itself. Each moment may bring a change in the make-up of this structure and/or this being. At each moment I am a different being as I assimilate from the world around me. "It (living being) takes in elements of the encountered reality and assimilates them to its own centered whole, or it rejects them if assimilation is impossible."⁹ "The concept of assimilation, in general, can be defined as the process by means of which any factor which is originally external to the organism becomes a functional part of it."¹⁰

A person's self-awareness is a momentary experience in which he needs to recognize the continual changing of his being. "Integrating and disintegrating forces are struggling in every situation, and every situation is a compromise between these forces."¹¹

⁷Erich Fromm, The Sane Society (New York: Rinehart, 1955), pp. 25-27.

⁸John Cobb, Lecture Notes, A Christian View of Man and History (Southern California School of Theology, Spring, 1965).

⁹Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1963), III, 35.

¹⁰Angyal, op. cit., p. 26.

¹¹Tillich, op. cit., p. 34.

What is referred to here is an integration or wholeness that is changing. Some ideas will be presented in an attempt to give a summary of what a whole person is. Two aspects are considered: (1) What are the parts? and (2) How are they integrated or what is integration? The question of parts has been considered in Chapter II under levels of existence.

Some scholars say that the theorists who emphasize the parts of man are too rigid and therefore tend to distort our understanding of human personality. Other scholars tend to emphasize the whole and its expression.

One aspect of the whole is an understanding of direction. To sense the direction of the whole makes possible coordination. The concept of direction will be included in Chapter IV dealing with the dimension of length.

Angyal is a person who emphasizes wholeness. He says, "The study of parts cannot explain the whole, because the whole is something different from the simple summation of its parts."¹² This approach does not exclude analysis. Such analysis, or division of parts, should take into account the structure of the whole itself. This whole is in constant process of expansion through assimilation and production. "This whole is autonomous, or self-governing. This autonomy is not an absolute one but is restricted by outside influences . . . that is, the process of the organism consists of autonomy and

¹² Angyal, op. cit., p. 3.

heteronomy, 'government from outside'."¹³

This theory implies the personality is a dynamic organization, is self-transcending (It does not merely tend to preserve a given state, but also points beyond its status quo), tends toward an increase in autonomy, and considers the personality as not merely teleological but directional. A second principle about personality is that its autonomy is in tension with homonomy. Autonomy tends to "master and govern the environmental happenings and it aims at achievement and conquest. In homonomy the emphasis is displaced from the individual to the collective, to super-individual wholes in which the person tends to submerge himself. The goals of homonomous trends are sharing, participation, and union."¹⁴

For Angyal, then, any consideration of wholeness must take into account both the individual and his environment. Integration as understood by Angyal has these qualities:

1. an unspecified number of members
2. organization and arrangement
3. each part is an entity in itself but has only special significance in its relation to the whole
4. the system is dimensional
5. the parts are connected with the other parts only in relation to the whole
6. the dimensions of whole are
 - a. vertical - from depth to surface
 - b. progression - related to goals and needs
 - c. breadth or transverse dimension - a perpendicular dimension to progression and depth which involves coordination and the lining up side by side of different parts.¹⁵

¹³Ibid., p. 29.

¹⁴Ibid., p. 173.

¹⁵Ibid., p. 271.

Integration, the organization and unification of the parts, is essential to a high quality of being. Being, expressed without integration, is only a part being. A more inclusive definition is

. . . integration includes the ability to perceive similarities, as well as different kinds of relations between objects and events, to develop a coherent conceptual scheme, to resolve conflicts, to maintain loyalties, to rationalize values, to build a philosophy of life, to coordinate different plans, to think and talk in a logical manner, to organize dynamic systems into a unified whole.¹⁶

. . . in the whole all is redeemed and affirmed . . . he (a person) does not negate anymore.¹⁷

Awareness of the many parts of a person's being, a sense in which they are uniquely a part of a person and the integration of these parts all contribute to an expression of being.

IV. WIDTH EXPRESSED THROUGH LOVE AND RELATIONSHIP

Love involves one's total being and as such finds expression in the dimension of width. The broadness of the love feeling becomes obvious in the dramatic influences it has on the behavior of persons. The romantic love experience is a good example of how this feeling can completely control a person to the extent of giving up friends, family, even life.

The expression of love has many possible channels. The following are some of love's dimensions:

¹⁶Charles M. Harsh and H. G. Schrickel, Personality (New York: Ronald Press, 1950), p. 353.

¹⁷Rollo May, Man's Search for Himself (New York: Norton, 1953), p. 142.

Love as Variety

Love is experienced in a variety of ways and circumstances. Many persons have delusions that love is something reserved for a very few persons, such as the concept of a "one and only" person to love and be married to. "Marriages are made in heaven" is another cliché which confuses people's thinking. Life is meant to have the experience of love repeated over and over and with different persons. Eric Fromm describes different kinds of love such as mother's love, father's love, brotherly love, etc.¹⁸ This emphasizes love as a variety but it also limits it. The variety of love experiences can be rich. It is limited only by our refusal to be fully ourselves.

Love as Projection

Theodor Reik has an interesting concept of love. He believes that love starts out as envy and turns into love by way of identification and projection. A person sees another whom he admires and would like to be like and he envies that person. The perception of the other person slowly becomes a part of himself. This possession becomes so incorporated into his being that they become as one. This is why love takes the form of wanting to be with, not wanting to be away from, missing the person when gone, and a sense of well being. You now feel like conquering the world because you possess attributes you never had before.

¹⁸Fromm, op. cit., p. 33.

Is it possible that the forerunner of any love is unconscious hatred or hostility? Yes, that is so. It sounds paradoxical until you take account that there is a dissatisfied ego in want of an envied object, and that hostility is bred from this envy which wishes to take possession of the object. Need makes greed. It is a kind of greediness, a covetousness, a grasping or possessive tendency which unconsciously precedes love and defines it.¹⁹

This concept supports the idea that love often involves unconscious wishes and desires associated with another. Love seems to fill a need, an emptiness. Unless the person in love is strong enough in himself, has strong boundaries, he can easily use the experience of love to live through another rather than just fill an emptiness. The assumption made here is that the emptiness is only part of a person's being.

Love as Intimacy

This emptiness has been well defined by Gibson Winters who says that one of the prime difficulties in our society today is our isolation and loneliness.²⁰ Moustakas struggled with the problem of loneliness and was able to see loneliness not just as something negative but rather as an experience in which one can find renewal of life.²¹

¹⁹Theodor Reik, Of Love and Lust (New York: Grove Press, 1941), p. 57.

²⁰Gibson Winter, Love and Conflict (New York: Doubleday, 1958), p. 179.

²¹Clark E. Moustakas, Loneliness (Englewood Cliffs, New Jersey: Prentice-Hall, 1961).

Erik Erikson states that in the time of young adulthood our task is intimacy.²² If one does not find intimacy, isolation is the result. As mentioned earlier, Eric Berne sees the ideal transaction as that of intimacy.²³ Berne's "games" serve as a protection against the risk involved in intimacy and allude to the universal need for intimacy. Intimacy is a characteristic of love. It is the joining together of two persons in a close relationship in which each person is respected, allowed his boundaries as a person, and where there is a depth of mutual give and take. (See also, Eric Berne's definition of intimacy on p. 58.)

Love as Giving

Eric Fromm conceives of love as an art which requires discipline, concentration, patience, and concern. The key word in his definition is that of giving. But giving, Fromm emphasizes, is not a giving up. Rather it is "the highest expression of potency. I experience my strength, my wealth, my power in the very act of giving."²⁴

Criteria for this experience of giving include care, respect, knowledge and responsibility. Saul states that the ability to give

²²Erik Erikson, Childhood and Society (New York: Norton, 1950), p. 229.

²³Eric Berne, Transactional Analysis in Psychotherapy (New York: Grove Press, 1961), p. 86.

²⁴Erich Fromm, The Art of Loving (New York: Harper and Brothers, 1956), p. 22.

and receive is an ability signifying emotional maturity.

Love as a Lifting Up

Implied in some of these concepts about love is that the emotional feelings often lift up a person rather than tear him down. When a lifting up, a placing one in a positive and proper perspective, takes place some sense of love is present.

Love as an Attitude

Joseph Fletcher, in describing Christian situation ethics, states that love is

1. the only universal
2. the only regulative principle of Christian ethics
3. good will at work in partnership with reason
4. prudence, careful calculation, (which) gives love the carefulness it needs; with proper care, love does more than take justice into account, it becomes justice
5. a present activity
6. not liking. It wills the neighbor's good whether we like him or not.
7. kenotic or self-emptying
8. an attitude, not a feeling. Erotic and phallic love are emotional, but the effective principle of Christian love is will, disposition
9. an attitude, a disposition, a leaning, a preference, a purpose
10. what we do, not something we have or are.²⁵

With these several viewpoints and dimensions of love there is some understanding of the love experience. This is a selective list. Each was chosen to give emphasis to the author's belief that in combination they can be an effective expression of being to promote

²⁵ Joseph Fletcher, Situation Ethics (Philadelphia: Westminster Press, 1966), Chapters III-VIII.

the positive superego of children.

Closely related to one's expression of love is one's expression of relationship. In one sense, relationship is a broader concept. In another sense, love incorporates the concept of relationship. Both are at the breadth of one's experience.

Relationship is the participation of one person with another.

. . . by, in, and for ourselves, we are as nothing; we exist only just in so far as we touch our fellows, and receive back from them the warmth or light we have ourselves sent out. To befriend, to support, to help, to cheer and illuminate our fellowmen is the whole object of our being, and if we fail to do this, we have failed in that object, and are as empty husks, hollow, and meaningless. Only thus, can we fulfill ourselves and be in truth that which we are intended to be.²⁶

Many scholars have stated we are social beings. To maintain our well being requires that we have satisfactory social relationships. Relationship is that state of being in which a person is connected with another.

The following are significant concepts which help in the understanding of relationships. Applying these concepts in positive ways to our relationships should enable us to have a stronger being awareness and expression. Certainly the quality of relationship between parents and children sets an example and emotionally influences the development of a child.

²⁶ Caroline F. E. Spurgeon, Shakespeare's Imagery (Boston: Beacon Press, 1958), p. 207. A statement summarizing Shakespeare's message in all of his works.

Difference and Separateness

Reference should be made to the section on self-awareness regarding the importance of the concept of one's being as a different and separate individual. Erich Fromm²⁷ and Boxzormenyi-Nagy²⁸ are two writers, among others, who have emphasized the importance of these conditions. The diagram below illustrates this important.

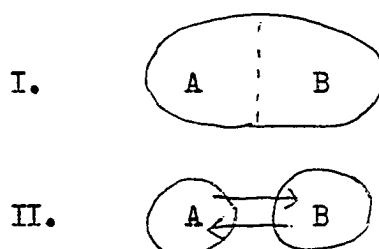


Figure I illustrates the symbiotic relationship. In this relationship persons A and B feed on each other and in effect are as one. Individuality is denied. Loss of either partner is emotionally a loss of a part of the other. In figure II, A and B are separate but give and take mutually from each other. Individuality is present. The boundaries of each are clear. All of the author's clients exhibit strong negative relationships as in figure I. Help comes for these persons when they are able to establish boundaries for themselves and have an inner sense of autonomy. The client who wrote the beginning statement in this paper is a good example of this. She not only related symbiotically to people but also to ideas or material things.

²⁷ Fromm, The Art of Loving, p. 33.

²⁸ Ivan Boxzormenyi-Nagy and James L. Framo, Intensive Family Therapy (New York: Harper and Row, 1965), pp. 37-38.

When these ideas or things crumble, she loses a part of herself and falls into a state of depression or mourning over this death. She finds it difficult to discover herself and have faith in any feeling of self because she has so often denied herself. Recently, therapy has caused her to face the inadequacy and distortion of these objects, her identification with them, and she is beginning to look at her own self, seeking affirmation of her being.

Communication

A person strengthens or weakens his state or quality of being through communication. If the communication is distorted or dysfunctioning, a weak state of being exists. The development of schizophrenia has as one cause the confusing, inconsistent communication of parents. The parents' inability to know themselves confuses the child. Repeated experiences of parents saying one thing and doing another or asking for one thing one time and for the opposite another time, leaves the child insecure, afraid and having few guidelines to go by. In a similar way, the author has observed that the paranoid-type personalities have an insatiable desire to have somebody to love them or care for them. Their desire is never fulfilled and they feel people are against them. In a mixed up way, they see themselves as some sort of god. This godlike feeling takes the form of a book they write, an invention, or an idea that will save the Federal Government millions of dollars. These expressions take form in the area of their proficiency and have some feasibility. They have missed a communication about themselves, however, or are basing their lives on a "big

lie." For example, a man feels he is bad because he had kissed another man's hand or a woman feels she is bad because her father had an incestual relationship with her. As a result, their contributions are distorted or have some built-in feeling of failure. The author's belief is that when a person can have his perception of himself clarified through appropriate communication from his parents and others he will be able to more reasonably express his talents.

There are six aspects of communication which the author wishes to lift up as important to the expression of being in the development of a positive superego.

1. The corrective. Just as a teacher helps a student in discovering mistakes in addition, grammar, etc., so others in communication or relationship with a person need to point out mistakes or miscommunications. For example, one client stated that her mother, in frustration, told her that nobody was able to hear her voice when she was talking. At the time, the client was twelve years old. It is hard to believe that a mother would wait this long to tell her daughter she could not hear her voice or what she was saying. Such a statement would indicate some distortion of what happened between the daughter and mother on the part of the daughter. However, the fact that the daughter remembered it that way probably implies that a clear communication had not been made. Corrective statements to the child at an earlier age may have helped the child speak so she could be heard: that is, speak louder and more distinctly. Correcting involves

criticism and the attitude of the corrector has to be such that respect is maintained. Without the corrective, many children grow up being poor communicators. They have not been taught how to communicate through correction. Nurturing has not taken place.

2. Levels of Communication. In any relationship there are levels of communication. For proper communication that promotes a high quality of being or a total expression of being, recognition and use of these levels is helpful. The following paragraphs contain descriptions of these levels.

Freud's concepts of the conscious and unconscious illustrates the levels of personality.²⁹ Intellect and feeling are other words that describe these dimensions. Much of the unconscious is made up of feeling. Bringing feelings to consciousness helps communication. Often a communication takes place without awareness of feeling. Dr. Esther Harding³⁰ gives ways to discover unconscious communication. One of these ways is through the recognition of a sudden emotion. Usually this emotional expression is extreme or out of proportion to the situation. This implies that unconscious feelings are coming to the surface. Another example she gives is that of a "waking up" which comes in certain experiences such as at the death of a loved one. The

²⁹Sigmund Freud, An Outline of Psychoanalysis (New York: Norton, 1949), p. 73.

³⁰M. Esther Harding, The "I" and the Not "I" (New York: Pantheon Books, 1964), p. 57.

death of a loved one brings a feeling reaction from a person, the intensity of which depends upon how emotionally related he is to another. This waking up is like a religious experience or insight. In these experiences a person realizes that he has feelings that he did not know he had.

The use of hands, tone of voice, the body as a whole, facial expression, etc., are ways that one can be aware of the feelings of another. A person can easily project one's own feelings on to these cues. The first thing is to be aware that these communications exist. The second step is to identify possible projections from oneself. Thirdly, one needs to be able to "feed back" to others in search of a deeper communication. Identification of one's own feelings usually helps to bring about this deeper communication. Two examples would be:

I sensed you were angry when you said that. Could you tell me what about?

When you said that I felt like two cents.

This is not to propose that one be obnoxious with others or play "psychology." A perception, with sensitivity, will help bridge the exchange of "meanings."³¹

Leaders of the Mental Research Institute³² regard levels of

³¹Reuel L. Howe, The Miracle of Dialogue (New York: Seabury Press, 1963), p. 17.

³²Paul Watzlawick, An Anthology of Human Communication (Palo Alto, California: Mental Research Institute, 1964).

communication as being either complementary or symmetrical. Complementary relationships or communications involve the giving and receiving of something between two persons where one is obviously the authority and the other the receiver. Examples of this would be between a parent and a child, teacher and a student, a doctor and a patient, or a leader and a follower. "You never have a parent without a child, or a teacher without a student, or a leader without a following."³³ One complements the other. A symmetrical relationship or communication is one where the parties involved are on an equal plane, each both giving and receiving. An example of this would be a child's peer group. Ideally, a family needs to experience a balance of symmetrical and complementary relationships. One's sense of being will be stimulated when this balance is maintained.

A child who is brought up with the feeling that all he is is a "child," one who has to be fed and cared for, with no experiences of feeding or caring for self or others does not "grow up" or is not able to be an "adult" in the sense of taking responsibility for himself or others.

A similar way of viewing communication is expressed by Eric Berne.³⁴ His ego states were discussed on page 33, Chapter II. The experience of cathecting any one of these ego states makes a difference in the communication and the relationship one has with another.

³³Ibid.

³⁴Berne, op. cit.

Many times the ego state we are cathecting will be unconscious to us. Other ideas about communication are found in Berne's theory of Transactional Analysis. When we communicate we follow three modes of behavior: pastimes, games or intimacy. The goal of relationship is intimacy, a goal we seldom achieve. Pastimes are transactions; they fulfill our need to "pass the time." They are usually preliminary and do fulfill a function. If a family were spending all of its moments merely "passing time" the quality of being would be at a low scale. Game playing, another type of transaction, includes actions which have secondary or ulterior motives. These are serious games which basically keep a person from intimacy. An illustration of a game families commonly play would be, "Well, yes, but." Usually it includes a person acting as a Child, thereby eliciting parentlike attitudes on the part of others. The Child is looking for answers in this game but never accepts any that are given by the willing Parents. The primary or surface motive is "I've got a problem. Won't you give me an answer." But the secondary motive or ulterior one is to be able to say, "All you parents are no damn good! You never do have the answers." Of course the real problem is not brought up and close relationship is ignored.

Another example is one used in the concept of the self-fulfilling prophecy."³⁵ A person goes to a party and says to himself, "People are not going to like me" (the prophecy). He then acts at

³⁵ Morris Stein, Contemporary Psychotherapies (New York: Free Press of Glencoe, 1961), p. 42.

the party in an unlikeable way. This unlikeable manner causes others to respond by not liking this person so that he can say, "See, I told you, they didn't like me." The primary motive is being liked or sociable but the secondary one is proving a deep feeling inside that he is bad, no good or unlikeable. Intimacy can come for such persons when they are able to accept that feeling (of being unlikeable, for example) and thereby take the "wind out of its sails."

The third type of transaction as stated above is intimacy. Intimacy is the absence of game playing. Or it is crisis, the joining together of two separate entities into a oneness but still maintaining a separateness. Diagram II above illustrates the experience of crisis. The arrows indicate mutual-free giving, receiving and the union of persons while the circle lines indicate the separateness.

Ivan Boxzormenyi-Nagy's subject-object analysis of communication relationships supports the above concepts. His concepts about family interaction sheds more light on communication on a deep level. A summary of this analysis is as follows: A distinction is made between functional and ontic relationships. Functional relationships are those which are exchangeable without any sense of loss. An example would be the service station attendant. If someone else took his place, he might not even be missed, particularly if one seldom went into that service station. His relationship is merely functional. An ontic relationship "is based on a fundamental dependence on the tie with the other."³⁶ The other is "an essential counterpart of

³⁶Boxzormenyi-Nagy, op. cit., p. 37.

one's selfhood . . . We are individuals inasmuch as we feel ourselves separate and distinct from others . . . The implication here is that the self depends on others for its separateness."³⁷

Persons need other persons to satisfy needs. They become objects for us. Relating to persons in complementary and antithetical ways help a person gain individuation. Individuation is a dialectical process, the absence of which is represented by identification and fusion and experiences of depersonalization.³⁸ Self-not-self boundaries found in individuation or the dialectical process are usually weak or non-existent in extreme emotional problems. "The self is inconceivable without 'having' some object, just as with the loss of the ground, the figure, too, is lost."³⁹

A person, as a self, depends on a set of matching not-self-referents and in turn he needs to be a not-self-referent for others. "The self's other-referents fall into four categories: (a) internal subject-object (e.g. superego; persecutory delusional object-representations); (b) internal object-other (hated or desired parental image; hallucinatory voice, loved because of its 'availability'); (c) external subject-other (admirer; hater); (d) external object-other (beloved one; target of one's aggression.)"⁴⁰

"The classification of relation modes has to begin with unrelatedness as its base line."⁴¹ A lack of relatedness can be found

³⁷Ibid.

³⁸Ibid., p. 39.

³⁹Ibid., p. 41.

⁴⁰Ibid., p. 43.

⁴¹Ibid., p. 44.

in people who have comparatively good social functioning. The autistic psychosis is a good example of unrelatedness.

In an earlier statement reference was made to two types of relationships which were described as symbiotic and dialogic. Boxzormenyi-Nagy actually describes six different ways in which relationships are experienced dynamically. These are:

(a) Intrasubject boundary in which a person is able to look at himself introspectively. There is a splitting of himself inwardly as being a subject for himself.

(b) Internal dialogue in which the self becomes both subject and object in internal relationships. Rich internal relationships are helpful for persons at times of stress or loss. However, there is a tendency to deal with others in delusional and projective ways with this relationship mode. Such a person has difficulty truly perceiving people as they are or as they realistically behave toward him. "The psychotic paranoid may withdraw into almost exclusive preoccupation with internal relationships. He may spend most of his wakeful time listening to and arguing with his 'voices'."⁴²

(c) Merger. In this relationship, the relating person clings to the other parasitically. "It is as if the parasitically dependent or symbiotic person were exempted from the necessity of being a person. People attached to one another in this engulfing manner appear to share each other's feelings and motivations, instead of mutually

⁴²Ibid., p. 48.

recognizing their separate traits."⁴³

(d) Being the object. In this relationship the other's needs become one's own secondary needs through one's becoming an object to the other's strivings and a ground for his assertiveness. The danger here is that one often becomes the object for another without reciprocity. An example of this kind of relationship is described as follows: "The personality description of the pre-psychotic period of the future schizophrenic patient is frequently that of a 'good' nondemanding, retiring (object-like) child. Being forced into a role of not-self for the parent, the child fails to develop its active, subject-like self."⁴⁴

(e) Being the subject. This mode shows "a rigid insistence on the subject role (which) is synonymous with the desire to make the world comply with all one's needs."⁴⁵

(f) The Dialogue. The ideal and most important relationship mode to understand is that of the dialogue.

The dialogue is "a closed system, based on the feed back between two subjects. One of the interlocutors has to be the subject and the other an object in each of their transactions. This give-and-take builds up trust and anticipation as mutual needs are met."⁴⁶

Probably the greatest importance of the dialogue lies in its contribution to both partners' self-delineation rather than to

⁴³Ibid., p. 49.

⁴⁴Ibid., p. 50.

⁴⁵Ibid., p. 52.

⁴⁶Ibid., p. 56.

their impulse discharge . . . What really matters . . . is the acceptance of the otherness of the other person, any willingness to listen to him and respond to his address.⁴⁷

One confirms that another is existing and yet opposes him.

Trust takes away the concern over being used or taken advantage of.

"The atmosphere of trust changes the economy of 'giving emotionally'.⁴⁸"

Dialogical mastery is essential for ego strength and without autonomy a dialogue is impossible. If real communication is to take place there must be a reciprocal subject-object relationship. Disrespect for individuality in communication can be exemplified by one person finishing another's sentence. In this example, one person does not allow the other to be a subject and communication breaks down. One's being should involve subjectivity and objectivity.

3. Change. Communication requires a willingness to change.

The very act of communication is a changing. When your idea is expressed and received by another, the meaning or message changes in the life of another. When anything of oneself is shared with another, there must be "no strings attached" for it to be duly given and received. The giver must be prepared to change in the process of communication. When his gift or message is sent, a part of himself is given up. This giving up causes a change in this person.

Very often dysfunction in communication is caused by a person not really wanting to give up (or change) part of himself in order to

⁴⁷Ibid.

⁴⁸Ibid., p. 57.

communicate.

4. Barriers to communication. Reuel Howe lists the following barriers to communication:⁴⁹

(a) Language. For example, when a teenager says that something is "tough," an adult may not know he means it is great or good. The adult would probably interpret "tough" as strong or as hard to take, as the dictionary defines it.

(b) Images. A man asks his wife to perform some task. The wife does it on the basis of her image of how the task should be performed. The husband is disappointed because he had another image of what should have been done.

(c) Anxieties. One client in a group, in communicating with the other members, always shifted the subject away from herself. Her anxieties about herself, her fear of exposure, caused her to use this defense.

(d) Defensiveness is illustrated by (c) above. A defense may fulfill the need of maintaining one's equilibrium but it does distort communication.

(e) Contrary purposes. Suppose a man supervising the building of roads asks his foreman to build a road in the best way possible. Honesty may be the foreman's purpose while saving money may be the supervisor's purpose. Unless the supervisor had made this clear,

⁴⁹ Howe, op. cit., Chapter II.

communication would not have taken place.

Carl Rogers says that "the major barrier to mutual interpersonal communication is our very natural tendency to judge, to evaluate, to approve or disapprove, the statement of the other person, or the other group."⁵⁰ To counteract this barrier he suggests that an empathetic understanding of the other's point of view is the beginning point in communication.

5. Stimulus-Response. A very helpful analysis of communication is that of stimulus-response. An example of this is the nagging wife, (A), stimulating a withdrawal-response from her husband, (B). This withdrawal becomes a stimulus, causing a response of further nagging from (A), which in turn becomes a stimulus causing further withdrawal from (B). This withdrawal is both a response and stimulus. This analysis of relationship is very important for the creating of a sense of being or awareness of being in the family context. Treat a child like a dog and he will act like one.

6. Phantasies. Communication is often hindered by a person imagining what another is saying. The less verbal exchange a family has, for example, usually means that persons in this family are filling in the spaces where they lack knowledge. An extreme example would be a young lady who meets boys and knows what they look like but because of her own emotional dysfunction does not date boys. As a

⁵⁰Rogers, op. cit., p. 330.

result she dreams about them. Her dreams really fail to satisfy her needs. Her communication with life is unrealistic. In the same way when a wife fears her husband she may begin to answer for him in her imagination. Her answers may be right but they are bound to have some distortion and many times may be completely wrong. As a result she may act towards her husband on false assumptions. Proof of this can be seen in an analysis of any communicating family. In the dysfunctioning families that have been in the author's office for conjoint or family therapy, often one member has said, "Gee, honey, I didn't know you felt that way. I thought you felt . . ."

It is true that as one gets to know a person through time one is able to anticipate the other's thoughts and needs (often, those in "love" will say they are able to read the other's thoughts) even to the extent of finishing sentences. (See discussion on subject-object above.) To some extent this may help communication. However, a child or an adult is changing. His thoughts or beliefs may be different than they were ten years ago. What one imagines about another should be checked out. Often what one phantasizes about another is actually one's own projection, one's own wish or fear.

Sex

The sexual revolution indicates the struggle of man for relationship. This part of our being, our sexual feelings and expression, is a good example of being in relationship.

Sexual feelings involve the physical and emotional part of ourselves. They involve a person's concept of himself and others. The

quality of his being may be enhanced or depreciated according to a sexual experience. One of the author's clients said a couple of times, "What did God give it (sexual expression) to us for if he didn't want us to use it?" The answer is, of course, he wanted us to use it. But as any part of our body or any gift, "how" we use it is an important consideration. That this part of our being should become so important and cause such conflict is unfortunate. That it has become so is not so difficult to understand. The sexual experience is an enjoyable one. It usually involves close contact with another human being. It may be the expression which causes the creation of another human being.

Past concerns and fears have led to some misguided ideas. One of the ideas that particularly has confused our thinking is that of dualism. Dualism was a way of thinking about man as being divided into two parts, the physical and the mental, or the flesh and the spirit. Cole⁵¹ particularly points out that this was not originally the emphasis of Christianity but was incorporated from a philosophy of the time. Christianity, as opposed to dualism, emphasized a person's wholeness. (See section on wholeness.) Sex, seen only as a part, distorts the experience and denies communication and relationship. The emphasis of dualism did distort because it led persons to conclude that the body is evil and sex is evil. The idea that sex is

⁵¹William Graham Cole, Sex in Christianity and Psychoanalysis (New York: Oxford University Press, 1955), p. 3.

evil has contributed to many negative communications between adults and between parent and child. Silence, expressions on the face, and tones of voice are some examples of how a person's sense of being, in part his sexuality, can be communicated and distorted. If one believes that the body is evil, his sexual expression may be inhibited, repressed or suppressed. When this happens, one has a poor awareness and expression of his being.

Love

The ultimate expression of a person's relationship is his feelings of love. Dimensions of love have already been pointed out in this chapter.

Responsibility

Another way we relate in life is by our responsibility. Eric Fromm gives us a clue about relationship. He defines the word response-ability as the ability to respond.

To have a high quality expression of being, strengthening the "muscles" of response is a necessity. People's lives are ambiguous because they lack direction or meaning. Our society needs to move from ambiguity to responsibility. Viktor Frankl says,

As each situation in life represents a challenge to man and presents a problem for him to solve, the question of the meaning of life may actually be reversed. Ultimately, man should not ask what the meaning of his life is, but rather must recognize that it is he who is asked. In a word, each man is questioned by life; and he can only answer to life by answering for his own

life; to life he can only respond by being responsible. Thus logotherapy sees in responsibility the very essence of human existence.⁵²

The sense of being in responsibility speaks for itself. This quote exemplifies one man's experience.

A teacher in a certain divinity school tells of his responsible actions. He found himself in a faculty split over a special issue involving one of his colleagues and students. Eventually the board of trustees became involved in the affair. Then, one day, all the members of the faculty had to take a position for or against. To be for, meant to be on the side of the trustees. The issue could not be dodged; a position had to be taken. He took a positive stand on the issue that was vital to him and his security. For the first time in his life, his convictions put him on the side of the minority. The next fall, he was teaching in another school. In commenting on the situation he said, "For the first time in my life I felt that I was a man. It was the first time that I could not hedge, but instead I had to take sides in accordance with the integrity of my convictions without regard to the possible consequences. I became a new person way down deep."⁵³

Responding to life requires a risk--many times a "leap of faith" (Kierkegaard). A person's sense of being is enhanced as he makes these "leaps." Responsibility is more than duty or obligation. It is duty by choice. "Reconciliation with our life's duties and experiences or of God's appointing is something 'existential' in that it is personal, concrete, here and now."⁵⁴

The awareness of choice enables a person to be more effective

⁵²Viktor E. Frankl, Man's Search for Meaning (New York: Washington Square Press, 1959), p. 172-3.

⁵³Howard Thurman, Deep is the Hunger (New York: Harper and Brothers, 1951), p. 7.

⁵⁴John Oman, Grace and Personality (New York: Association Press, 1961), p. 10.

and productive. One client, an engineer, indicated through several conversations that part of his difficulty in life was his lack of aggressiveness. This was brought home to him by one supervisor telling him he needed to be making more decisions. Obviously, he was being too dependent on his boss and lacked initiative. He was a very passive individual. With these tensions pressing him from within he made an effort to show initiative. His first experience was that of discovering a different way of processing a part of an instrument for repair that was less expensive and dangerous. This he presented to his boss with satisfactory results.

A sense of freedom is essential to responsibility. Without freedom one does not have responsibility and without responsibility one does not have freedom. Often people get so tied up emotionally they are not free to respond. People also strive so hard to have freedom that they are slaves to this striving. A child can have a quality of being that is responsible if he can have opportunities to be free.

All of these concepts presented above summarize, in part, what thinkers of our day say about relationships. They speak directly to the experience of being. A relationship is a going out to another. It is the experience of oneself in the dimension of width.

Self-awareness, balanced tension of polarities, wholeness, and love and relationship define the width dimension of personality. How are these expressions of being helped or hindered by our superego?

The final chapter will give the effects of a positive or negative superego on this dimension of personality.

CHAPTER IV

EXPRESSION OF BEING THROUGH THE DIMENSION OF LENGTH

Angyal describes the dimension of length in a personality as progression. It is the extension of oneself--the reaching out of a being.¹ The dimension of length includes the concept of "participation" described by Tillich. Participation is in polarity with individualism. Participation is the periphery of the center.²

Two expressions of being are included in the dimension of length: creativity and becoming.

I. LENGTH EXPRESSED THROUGH CREATIVITY

The question of creativity is an exciting one. To listen to children as they explore the world and discover its wonders is one of the joys of parenthood. Experiences from the author's family express some of this joy. A few years ago one daughter, while swinging in the backyard, was watching a butterfly. She said, "Butterfly, where are you going?" A profound question, if you dwell on it awhile. In a funnier vein, the youngest son said to his mother, "Daddy is getting bald on top." Then after some thought, he added, "I know why we call it bald, because it is round like a ball." Parents excite

¹Andras Angyal, Foundations for a Science of Personality (Cambridge: Harvard University Press, 1958), p. 267.

²Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1963), III, 33.

creativity in the family by their own creative expression.

What is creativity? What makes creativity possible? These questions are significant in dealing with a person's awareness and expression of being. This awareness of being is a part of the very act of creating. Any concern over creativity is a concern over being. "We have learned to use only a small fragment of our latent creative potential."³

Clearly, by the creative process we mean the capacity to find new and unexpected connections, to voyage freely over the seas, to happen on America as we seek new routes to India, to find new relationships in time and space, and thus new meanings. Or to put it in another way, it means working freely with conscious and pre-conscious metaphor, with slang, puns, overlapping meanings, and figures of speech, with vague similarities, with the reminescent recollections evoked by some minute ingredients of experience, establishing links to something else which in other respects may be quite different.⁴

Creativity as Mystery

In this fast moving world in which we live comes one experience of awe after another. One scientist recently said the problem now is what we choose to discover. The discoveries of our age are too many to be listed and coming too fast to be known by all. Life always has mystery as a part of its experience. The mysteries of life are discovered by the adventurous and creative minds.

³Samuel Liebman, Emotional Forces in the Family (Philadelphia: Lippencott, 1959), p. 136.

⁴Lawrence S. Kubie, Neurotic Distortion of the Creative Process (Lawrence: University of Kansas Press, 1958), p. 141.

The adult who admits only the literal aspects of the truth and rules out the mystery of the truth contained within the symbol will fear the quickening power of the great myths and withhold them from the child. Then his spirit is undernourished, for "packed into childhood" are seeds of wonder, reverence, awe, and the urge to create--to dream and to make the dream part of his own reality of being--the longing to penetrate the unknown and to participate in its mystery are qualities that differentiate man from the brute.⁵

Often fear of the unknown is expressed by those who are mentally disturbed. Part of their disturbance is their seemingly inability to enjoy the mystery and adventure of life. Awareness of being involves the recognition of the mystery. Those who are aware of their being respond creatively to the challenge of mystery.

Creativity Dissected

Gardner Murphy states that

One of the largest risks (of mankind) lies in a phenomenon seldom noted--the very limited number of persons involved in the basic work of discovery, in contrast to the very large number concerned with repetitive and self-indoctrinating techniques who look to short-range gains and who grow weary in the contemplation of the more complex issues that⁶ have to be faced at physical, biological and cultural levels.

He gives us four phases in the creative process.⁷

Phase One:

Long immersion of the sensitive mind in some specific medium which gives delight and fulfillment, whether it be the world of color,

⁵ Frances G. Wickes, The Inner World of Choice (New York: Harper and Row, 1963), p. 28.

⁶ Gardner Murphy, Human Potentialities (New York: Basic Books, 1958), p. 215.

⁷ Ibid., p. 129.

tone, movement, space, time, the world of force and organization, the world of words, of images, of social relationships, of the world of contemplation, or of mystery. (One falls in love-- becomes sensitive to something in this challenging and fascinating world.)

Phase Two:

When this sensitivity, this demand upon the world for contact and assimilation, leads to the acquaintance of storehouses full of experiences which consolidate themselves, just as all learning processes do, into "higher units" or structured patterns or ordered experience.

Phase Three:

From these storehouses of accumulation and incubation, phase three, the "sudden inspiration" of the composer, the dramatist, or the scientist, derives inspiration or illumination, "I have it."

Phase Four:

In this phase is the "hammering out" or the sifting and testing, the critical evaluation and perfecting of the work done.

In a similar fashion Maslow breaks down creativity into several points:

In the first place, the great work needs great talent which, as we have seen, turned out to be irrelevant for our concern. In the second place, the great work needs not only the flash, the inspiration, the peak-experience, it also needs hard work, long training, unrelenting criticism, perfectionistic standards. In other words, succeeding upon the spontaneous is the deliberate; succeeding upon total acceptance comes criticism; succeeding upon daring comes caution; succeeding upon fantasy and imagination comes reality testing. Now come the questions, "Is it true?" "Will it be understood by the other?" "How will it do in the world?" "Can I prove it?" Now come the comparisons, the judgments, the evaluations, the cold, calculating morning-after thoughts, the selections and the rejections.

⁸ Abraham H. Maslow, Toward a Psychology of Being (Princeton: Van Nostrand, 1962), p. 134-5.

Carl Rogers points out three aspects of creativity. One is the "This is it" experience. Another is the sense of separateness that comes when you know something that others do not know or have done something others have not done. And thirdly, there is usually a desire to communicate what you have discovered.⁹

These expressions give us some idea of what creativity is. Further delineations can be made.

Creativity Defined

Rogers makes an attempt to define creativity.

My definition, then, of the creative process is that it is the emergence in action of a novel relationship product, growing out of the uniqueness of the individual on the one hand, and the materials, events, people, or circumstances of his life on the other.¹⁰

Maslow somewhat defines creativity with this statement:

To summarize, SA (self-actualizing) creativeness stresses first the personality rather than its achievements, considering these achievements to be epiphenomena emitted by the personality and therefore secondary to it. It stresses characterological qualities like boldness, courage, freedom, spontaneity, perspicuity, integration, self-acceptance, all of which expresses itself in the creative life, or the creative attitude, or the creative person. I have also stressed the expressive or Being quality of SA creativeness rather than its problem-solving or product-making quality. SA creativeness is "emitted," like radioactivity, and hits all of life, regardless of problems, just as a cheerful person "emits" cheerfulness without purpose or design or even consciousness. It is emitted like sunshine; it spreads all over the place; it makes some things grow (which are growable) and is wasted on rocks and other ungrowable things.¹¹

⁹Carl R. Rogers, On Becoming a Person (Boston: Houghton Mifflin, 1961), p. 356.

¹⁰Ibid., p. 350.

¹¹Maslow, op. cit., p. 136.

Further, he says it is related to "the coming to pass of the fullest humanness, or as the 'being' of the person, it is as if SA creativity were almost synonymous with, or sine quo non aspect of, or defining characteristic of, essential humanness."¹² These statements seem to support the connection between the awareness of being and creativity.

Creativity and the Normal

There are several illusions about creativity. One is that only the persons who are neurotic are really creative. It is true that creativity takes place out of some anxiety. "Discovery implies something new, anxiety is the normal emotional response to the new, therefore discovery--and growth--cannot occur without anxiety."¹³ Actually as we consider this view we recognize that it is the confrontation of pieces that don't fit that causes us to put the pieces together in ways that are new and productive. The pieces that don't fit cause an anxiety which motivates us to put them together. To be able to put the pieces together requires some "normalcy." "The essence of normality is flexibility . . . The essence of illness is the freezing of behavior into unalterable and insatiable patterns."¹⁴

The measure of health is flexibility, the freedom to learn through experience, the freedom to change with changing internal and external circumstances, to be influenced by external

¹²Ibid., p. 137.

¹³Robert E. Nixon, The Art of Growing (New York: Random House, 1962), p. 136.

¹⁴Ibid.

circumstances, to be influenced by reasonable argument, admonitions, exhortations, and the appeal to emotions; the freedom to respond appropriately to the stimulus of reward and punishment, and especially the freedom to cease when sated.¹⁵

The above author believes there is creativity in the "normal" and abnormal but that the abnormal creativity is more distorted and less communicable.

Other writers seem to support the anxiety theory by saying that creative activity comes from the rebellion against cultural rigidity and the fulfilling of needs of man. That is, as man with his needs comes into contact with the cultural environment, change and creativity take place. The needs are modified with the environment but are constantly reaching out for fulfillment. Involved with this reaching out are activities of curiosity, rhythm, manipulation, and exercise of muscular and other systems. Involved, also, with this is the need to learn and channel drives.¹⁶

It is entirely probable . . . that there are already factors at work in human life which are tending to intensify our protest against cultural rigidity; one of the difficulties with an "ideal society" is that it must fail to take into account the fact that one of the most "ideal" attributes of human beings--namely, the capacity to vary in accordance with outer and inner demands--implies that a rich, flexible, and ultimately open and unresolved society may be a better one for such persons than one which can be fully specified with respect to its norms and demands.¹⁷

The family as a society needs to be flexible as well. The author watched a family consisting of a mother and five children sitting in a row of seats in front of him at a movie theater. From the

¹⁵ Ibid.

¹⁶ Nixon, op. cit., p. 37.

¹⁷ Ibid., p. 42.

viewpoint of the author they were all rather odd looking. The children were certainly not the "all-American boy and girl" type seen on television or in the magazines. There was, however, a quality of relationship present. The children, in turn, would speak to the mother with a sense of excitement about their lives and experiences. The mother would listen intently to every word with interest. There seemed to be room to grow in this family. There was a sense of maturity in the transactions. It was as if each moment together was to be treasured.

What may seem to be abnormal may actually be thrusting forward in a creative way. Contrary to the conforming, stereotyping or passive person, society needs the nonconforming and active person who is willing to risk his awareness of being. "What is needed is the shaking off of what Reisman calls the 'linear' way of thinking--taking one gentle step at a time--a readiness of boldness or even extravagance utterly different from those that a given epoch can directly suggest."¹⁸

Maslow supports the normal aspect of creativeness as being like the "creativeness of all happy and secure children. It is spontaneous, effortless, innocent, easy, a kind of freedom from stereotypes and cliches."¹⁹ It is for him a fundamental characteristic in a person present at birth. Further he sees "that creativeness

¹⁸ Ibid., p. 13.

¹⁹ Maslow, op. cit., p. 129.

is constructive, synthesizing, unifying, and integrative; to this extent it depends in part on the inner integration of the person."²⁰

The Inner Conditions of Constructive Creativity

Carl Rogers points out three inner conditions of constructive creativity. These are:

- (A) Openness to experience, extensionality, "lack of rigidity and permeability of boundaries in concepts, beliefs, perceptions, and hypothesis."
- (B) An internal locus of evaluation, ability to praise and be satisfied with his product.
- (C) The ability to toy with elements and concepts, "to express the ridiculous," to be able "to translate from one form to another."²¹

Self-Transcendence and Creativity

The concept of self-transcendence helps us to understand man's creativity since our ability to be self-transcendent is the essence of creativity. Man can transcend any given situation because he is aware of it. "Man 'is' and, at the same time, he is conscious of his being . . . The entire sequence of transcendence through consciousness, grasping of potential alternatives and the exercise of choice based on values, constitute man's freedom."²²

Self-transcendence is a combination of an awareness of self and

²⁰Ibid., p. 132.

²¹Rogers, op. cit., pp. 353-55.

²²Abraham H. Maslow (ed.), New Knowledge in Human Values (New York: Harper and Brothers, 1959), p. 108-9.

a sense of freedom of self. John Cobb calls the spiritual level of existence a radical self-transcendence. With this freedom comes a keen sense of responsibility for oneself. Another way to look at this is the ability to objectify the world and yourself. The danger in objectifying is losing subjectivity or involvement. Any creative act requires the ability to see life subjectively and objectively.

A creative person is one who accepts and affirms himself. It is the expression of one's being as he is free to be. When creativity is present, it is a sure sign that a person is aware of his being.

When a person has a positive superego, he says "yes" to himself. Parents who say "yes" to themselves help to develop this positive superego. This positive superego develops in a context of other persons who are saying "yes" to themselves. Their "yes" is expressed productivity in which one man says, "This is me."

The best example of creativity can be found in the world of nature. This world with its wonder and beauty is a challenge to us to be creative. People are in the midst of creativity and their being finds expression as they become in tune with their surroundings. A family that tunes into the world of nature will find its members aware of being. What is meant by "tuning in" is the sharpening of the senses through experiences, effort and knowledge.

Wonder is the opposite to cynicism and boredom; it indicates that a person has a heightened aliveness, is interested, expectant, responsive. It is essentially an "opening" attitude--an awareness that there is more to life than one has yet fathomed,

and experience of new vistas in life to be explored as well as new profundities to be plumbed.²³

Creativity is a part of the length of being. Expression of being implies a reaching out from the center of one's being.

II. LENGTH EXPRESSED THROUGH BECOMING

Becoming is an expression of one's being in the length dimension. "You're not a baby any longer" or "Be a big boy" are common expressions parents use with their children. From the time a baby is born he is given words of encouragement and is reprimanded, pointing to a time of growing up. A time of growing up! It sounds so inviting. Despite such parental words it seems as if there is a natural desire to reach out. Becoming has its joy not in the arrival but in the trip. The expression of being has more fulfillment when a person has a sense of movement, a sense of direction. A person can be confused by an over concern with the future or the present. For example, a person can be so concerned about a future test that he may be in a car accident on his way to take the test. Or a person driving on the freeway has not thought ahead and he misses a turn off. The miss could have been avoided by planning ahead, reading a map, etc.

Becoming can be understood in several areas of life. One of these areas is the physical. The active and aggressive sperm reaches toward the ovum starting physical becoming. As these join and become

²³Rollo May, Man's Search for Himself (New York: Norton, 1953), p. 212.

one cell, as they are fed and protected in a seemingly-prescribed order, different organs develop. In the thrusting birth of the baby one sees the continuing of a fantastic and sporadic period of growth and change. The following aspects of becoming are helpful in understanding expressions of being.

Direction

One aspect of the expression of being through becoming is that of direction. Direction is partly determined by needs. A need is a lack or a want of something. Needs might be categorized into three divisions: physical drives, "derived motives," and emotional needs. The physical drives include hunger, thirst, air, fatigue, sleep, warmth, cold, pain and sex. Derived motives vary according to experience but a sampling is patriotism, desire to make money, religious values, respect for parents, desire for social reform and intellectual curiosity. Emotional needs have been variously described but include the need for security, belonging, acceptance, affection, and achievement. These needs give direction to a personality. Difficulties often arise as conflict of needs is experienced.

Direction is also determined, according to Adler, by a style of life developed in infancy and peculiar to each individual. He indicates that the basic goal of life is dealing with one's sense of inferiority (or becoming superior). This "specific mode of achievement" becomes his life style. This relates to the question of wholeness in that "the properly understood part-movements must when

combined, give the picture of an integrated life-plan and final goals."²⁴

Horney also senses a directional pull upon the personality. Horney says each person is struggling with a sense of "helplessness in a hostile world and reaching towards a wholeness."²⁵ This is seen in the polarities of helplessness vs. helpedness or adequacy and fragmentation or incompleteness vs. wholeness. She says there is an inner conflict between our "idealized image," a sense of self which brings integration, a positive striving, and our "real self."

Fromm's emphasis is on man's sense of separateness and his desire for union. Many attempts at union are made by man but the ideal orientation is that of the productive in which man takes himself seriously and takes "moral responsibility toward his own integrity as a 'self'."²⁶ "The productive orientation is expressed in love."²⁷ Love is the full expression of one's being. This is the moral standard and aim of man.

For Sullivan, the fully mature person is a goal and each state of development must be worked through in order to achieve it.

²⁴Alfred Adler, The Practice and Theory of Individual Psychology (London: Routledge and Kegan Paul, 1923), p. 6.

²⁵Ruth Munroe, Schools of Psychoanalytic Thought (New York: Holt, Rinehart and Winston, 1955), p. 456.

²⁶Ibid., p. 473.

²⁷Eric Fromm, The Art of Loving (New York: Harper and Brothers, 1956), p. 32.

Angyal explains that the personality finds direction in terms of holism. His concepts mentioned earlier include a delineation of drives as related to the two trends of autonomy and homonomy. In the autonomy trend are drives for action, superiority, acquisition, exploration, and integrity. In the homonomy trend are drives for belonging, participation, appreciation, a recognition of others and sharing.

Expression of being is strengthened by having goals. Without goals a person is lost, as without a road map. "We cannot think, feel, will or act without the perception of some goals."²⁸

The following principles are important in considering our goals.

1. Short and long range goals give perspective. Short range goals help us to deal more closely with the moment and bring a sense of movement or accomplishment. Long range goals stretch into the future and help prepare for possible developments not seen in short-sightedness.

2. Flexibility and changeability help to deal with the conditions of life that are in change and flux.

3. Present abilities and capabilities should be given a realistic consideration.

4. A bit of dreaming helps for no one knows what the future holds. Some of the discoveries which grace our world today happened because of dreaming.

²⁸Adler, op. cit., p. 3.

5. Commitment to a goal helps to provide the attention and concentration necessary for fulfillment.

Perhaps maturity is achieved as the unconscious goals become conscious and are harmonized with existential choices.

Phases and Stages

Understanding becoming and the expression of being is helped by several theories and research into the patterns of growth. Such persons as Havighurst, Freud, Gesell, Erikson have dealt with the question of developmental stages. These analyses of the stages of life give clues as to some of the environmental, physical, and inward determinants of our being.

Sigmund Freud speaks of four stages a person may go through. The ways a person is dealt with in these stages and how he reacts will determine his state of being. "The etiology of the disturbances (of subjects) which we are studying is to be found in the developmental history of the individual, that is to say, in the early part of his life."²⁹ The four stages are oral, anal, phallic and genital.

In the oral stage, we see the importance of the quality of relationship a child has with the mother or mother figure. This stage could be described as having joy in the region of the mouth, nourishment fulfilling, joy in whole body contact, taking in, or acquisitiveness. When the quality of relationship is poor then the

²⁹Sigmund Freud, An Outline of Psychoanalysis (New York: Norton, 1949), p. 32.

problem of denial or over-indulgence may develop. This might mean a fixation on this area and difficulty in growth towards the genital or giving stage.

The final stage is called the genital stage. If proper development has taken place, the adult is ready to express himself in an organized way. Self-denial is at a minimum and creativity, giving and sharing are at a maximum.³⁰

Erik Erikson³¹ expands on Freud's concept. He sees these stages in a broader social setting and describes them in eight polarities: (1) Trust versus mistrust, (2) autonomy versus shame and doubt, (3) initiative versus guilt, (4) industry versus inferiority, (5) identity versus role diffusion, (6) intimacy versus isolation, (7) generativity versus stagnation, (8) ego integrity versus despair. Viewing these concepts there is recognition that perception of one's being is different in various periods of his life. The becoming or development of our present being is influenced by the past. The present influences the future. For example, how would our ability to be intimate as stated in stage six be possible unless we have discovered our identity as in stage five. Our readiness for the next moment is dependent upon our openness to becoming in each moment. Life is a continuing--a becoming.

³⁰Ibid., pp. 28-32.

³¹Erik H. Erikson, Childhood and Society (New York: Norton, 1958), p. 219.

Havighurst deals with the more practical aspect of life as tasks to perform such as learning to walk or selecting and preparing for an occupation.

A developmental task is a task which arises at or about a certain period of life in the life of an individual, successful achievement of which leads to his happiness and to success with later tasks, while failure leads to unhappiness in the individual, disapproval by the society, and difficulty with later tasks.³²

His stages are more chronological or divided into ages. For example, his middle childhood stage includes these tasks to perform.

1. Learning physical skills necessary for ordinary games.
2. Building wholesome attitudes toward oneself versus a growing organism.
3. Learning to get along with age mates.
4. Learning an appropriate masculine or feminine social role.
5. Developing fundamental skills in reading, writing and calculating.
6. Developing concepts necessary for every day living.
7. Developing conscience, morality and a scale of living.
8. Achieving personal independence.
9. Developing attitudes toward social groups and institutions.³³

Life for a child in middle childhood is different than for an adult whose concern might be that of establishing and maintaining an economic standard of living. The state of being of one person is different than that of another and this difference partly involves their stage of growth. One's ability to change and grow in these stages determines his quality and expression of being.

³² Robert J. Havighurst, Human Development and Education (New York: Longmans, Green, 1953), p. 2.

³³ Ibid.

Growth

The whole concept of growth enters into the belief that becoming is a part of the expression of being. No one is ever an actuality, a something concluded. People are always changing. Often persons with marital or personality difficulties ask, "Can I change or can my spouse change?" Their question indicates the state of mind which denies awareness of the changing that is going on. Part of this confusion comes from concepts of predestination or determinism where it is thought that what is, is, and will never be otherwise. For example, the idea that one's personality is formed by age six gives this impression. People tend to look at principles as absolute or see ideas only in terms of black and white. There is no grey, there is no hope, or there is no possibility for change. Life does present its limitations but it also has its potentialities, its possibilities.

In conversation about freedom and freewill, Eric Fromm points out that the real question is that of alternatives. As a person chooses from the alternatives presented to him (or determined) he then determines by this choice his future alternatives. Each choice determines the number of alternatives.³⁴

Part of the difficulty comes from an opposing force to the reaching out--seeking unity with life which Freud calls the death instinct or thantos. This wish affects one's perception of life and

³⁴ Richard I. Evans, Dialogue with Eric Fromm (New York: Harper and Row, 1966), p. 94.

behavior. For example, in the development of the superego often energy from this instinct fixes on the ego and causes a harsh aggressiveness against oneself.³⁵

Modification in the proportion of the fusion between the instincts (eros-thantos) have the most noticeable results. A surplus of sexual aggressiveness will change a lover into a sexual murderer, while a sharp diminution in the aggressive factor will lead to shyness or impotence.³⁶

One's anxiety about what he does not know also affects his tendency to think in terms of life being determined.

An alternative phrasing of the core (for us Americans) of European existentialism is that it deals radically with that human predicament presented by the gap between human aspiration and human limitations (between what the human being is, what he would like to be, and what he could be) . . . A person is both actuality and potentiality.³⁷

The author heard a television interview of two famous person-ages who were approximately 85 years of age. They were persons who were continuing to be acclaimed for their contributions to society. The interviewer asked these persons if they would share with the audience some clues as to how to have such a rich and full life. One answered, "Give up your habits." In other words, be open to growth and change.

We can consider the process of healthy growth to be a never ending series of free choice situations, confronting each individual at every point throughout his life, in which he must choose between the delights of safety and growth, dependence and independence, regression and progression, immaturity and maturity. Safety has both anxieties and delights; growth has both anxieties

³⁵Freud, op. cit., p. 22.

³⁶Ibid., p. 21.

³⁷Maslow, New Knowledge in Human Values, p. 10.

and delights. We grow forward when the delights of growth and anxieties of safety are greater than the anxieties of growth and the delights of safety.³⁸

Growth comes through frustration.

A child is never more in need of love than when he is unlovable . . . Throughout childhood he needs an atmosphere in which it is comfortable to make mistakes, where he is assisted to improve without fear of blame, and where he knows that suggestions are made to help him rather than to point out his failure and inadequacies.³⁹

Birth and Rebirth

The concepts of birth and rebirth are significant here. "I feel like a new person" is an expression which people respond to positively because they have had a similar experience. The concept of being, seen in the light of the birth idea, makes the possibility of richness and aliveness more real. For some, the question of renewal may hinder a person's forward step. Each experience when one is alive to it has within it both a fear and an excitement. For those who have neurotically dealt with life the fear has overcome the excitement. When such persons gain an affirmation of themselves then freedom allows both the fear and excitement to be in tension to enable a productiveness of the moment.

Each moment is a new birth, a new venture, a new point from which one can stand and depart. This is not a question of despair

³⁸ Ibid., p. 45.

³⁹ Howard Becker and Reuben Hill (ed.), Family, Marriage, and Parenthood (Boston: Heath, 1955), p. 466.

but of being, of becoming.

If a man is to develop into what he potentially is as a human being, he must continue to be born. That is, he must continue to dissolve the primary ties of soil and blood. He must proceed from one act of separation to the next. He must give up certainty and defenses and take the jump into the act of commitment, concern, and love.⁴⁰

Rogers' description below about a person's attitude toward another applies both to the attitude one has towards himself and a child.

Can I meet this other individual as a person who is in the process of becoming, or will I be bound by his past and by my past? If, in my encounter with him, I deal with him as an immature child, an ignorant student, a neurotic personality, or a psychopath, each of these concepts limits what he can be in the relationship. Martin Buber, the existentialist philosopher of the University of Jerusalem, has a phrase, "confirming the other," which had meaning for me. He says, "Confirming means . . . accepting the whole potentiality of the other . . . I can recognize in him, know in him, the person he has been . . . created to become . . . I confirm him in myself, and then in him, in relation to this potentiality that . . . can now be developed, can evolve (Buber and Rogers 1953)." If I accept the other person as something fixed, already diagnosed and classified, already shaped by his past, then I am doing my part to confirm this limited hypothesis. If I accept him as a process of becoming, then I am doing what I can to confirm or make real his potentialities.⁴¹

The expression of being through creativity and becoming describes how a person reaches out through the length dimension. This concludes the exploration of the three dimensions of personality. They will be related to the concept of the superego in the next chapter.

⁴⁰Erich Fromm, "Man is not a Thing," Saturday Review, 40 (March 15, 1957), p. 9-11.

⁴¹Morris I Stein, Contemporary Psychotherapies (New York: Free Press of Glencoe, 1961), pp. 110-111.

CHAPTER V

EFFECTS OF A NEGATIVE OR POSITIVE SUPEREGO ON THE DIMENSIONS OF PERSONALITY

This paper has explored the dimensions of personality in relationship to the development of a positive superego. The goal of having a positive superego is to enable a person to have a sufficient awareness of being to be a productive individual, to be able to freely express and give of himself. A distinctive difference has been noted between the superego described by Freud and a positive superego. Freud's concept was concerned mainly with the function of saying "no" to the impulses of the id, and therefore restrain activities of the id. The positive superego presented in this paper is understood as a freeing and channeling agent, an agent that says "yes" to a person rather than "no" in order to affirm the best expression of being one has. Instead of saying "don't act," it is saying "act," productively and constructively.

What parents are and the way they express themselves within a family context has the most crucial influence on the growth of children. In a survey of the family environment of schizophrenics, the following was discovered:

These forty patients had been deprived of the guidance of fifteen parents by death and thirteen by separation; they had been exposed to the behavior of twenty-nine grossly unstable parents; and to the insecurity of twenty-one clearly incompatible marriages; and eighteen had been raised in unusual and

eccentric fashion.

Stated conversely, only five of the fifty schizophrenic patients could be said to have clearly come from reasonably stable homes in which they had been raised by two stable and compatible parents according to fairly acceptable principles of child rearing.¹

It is stated later in this report that

. . . the data which have been reported here would appear to indicate a high frequency of grossly abnormal parental influences during the childhood of schizophrenic patients. It is suggested that there may well be a direct relationship between the degree of abnormality of the early environment and the seriousness of the emotional illness.²

This study supports the idea that parental influence in the family context is a crucial factor. If parents can be helped to express their being effectively, constructive changes in the mental illness problem can be achieved. A positive superego makes available more alternatives for the expression of being of the child, while a negative superego narrows the range of alternatives, a condition characteristic of the mentally ill.

A comparison of the effects of a negative superego and a positive superego in relation to the dimensions of personality studied follows:

I. EFFECTS OF A NEGATIVE AND POSITIVE SUPEREGO

Depth Dimension

¹Theodore Lidz, Stephen Fleck, and Alice R. Cornelison, Schizophrenia and the Family (New York: International Universities Press, 1965), p. 49.

²Ibid., p. 50.

In the depth dimension, a negative superego says no to one's feelings. It is wrong to feel and to express feelings. One should not be upset. A person with a strong negative superego feels guilty when angry or expressing feelings of anger. Feelings of warmth towards others are held inside. Love is unexpressed or denied. What results is the development of defenses against feelings, cold relationships, game playing, lack of intimacy, extreme outbursts, and lack of direction for one's emotional energy.

In the family context, feelings are denied and ostracized. Parents seldom express their feelings. Feelings are hidden behind bedroom doors if expressed at all. Children are asked to control themselves.

A positive superego says yes to these feelings. It says that anger felt and expressed can be an expression of love and care for another. Anger is accepted and channeled. A Roman Catholic priest in a short term group led by the author responded to this idea by remembering his experience with a woman parishioner. Near the close of a meeting the parishioner was attending, the priest reacted strongly to her by yelling and slapping her. Feeling guilty about this, he later phoned to apologize and was surprised by her reaction. She asked him not to apologize and lauded him for indicating he really cared for her by sharing his anger. A warm friendship developed.

A positive superego says yes to warm feelings. It affirms a

person's need for feelings of warmth, contact, and excitement with another human being. Such expressions encourage more expression from others which are supportive and accepting. The positive superego says yes to feelings such as doubt or confusion. Accepting such feelings enables one to find clarity and order. Denial of such feelings only adds to the confusion.

In the family context, a child is encouraged to express feelings and he is accepted as being of worth. Acceptance of feeling promotes an aliveness and growth. Affection is expressed openly. Expression of feeling is not always productive but awareness and direction of feeling are, whereas denial is destructive and sets up a negative feeding cycle. Its result is a deadening affect or a flattening of the dimension of depth.

A negative superego says no to one's own sense of oughtness and yes to the surface, hardened expression of oughtness. Legalism, through compliance or rebellion, is the result. A negative superego denies one's own self and listens always to the parental society. The extreme result is a robot-like personality or a sociopathic personality. This can be illustrated by the person who drives down the highway and reads the speed limit sign. He either concentrates too much on the speed he is going or he accelerates to prove he is boss. In either case, he is being controlled by the outer sense of oughtness.

In the family context, rules are made and rigidly enforced. Threats and fear are prevalent. Being right and good are lifted up

as most important. What other people think of you is an important criteria for behavior.

A positive superego allows you to have a deeper sense of oughtness which is your own. Your reaction to the speed limit sign is to take it into account but to let the situation be your guide. It is dynamic rather than rigid. It says there is only one person who knows what this situation before you is and you are responsible for what you do. You have an inner sense of oughtness.

In the family context, rules are established and limitations set but they are flexible to the situation. A child is gradually given a part in decision making and gradually given responsibility. Respect for authority is firmly maintained along side of a respect for the individual. A positive superego gives variance to the depth dimension of life whereas the negative superego gives a surface and flat decision to any situation.

A negative superego has a limiting affect on the levels of existence in the depth dimension. If the negative superego is active it may choose to activate a person in only one level. For example, the athlete, the star football player, may be an excellent player and make many points but fail to make the grades to graduate. He proves himself as a football player but not as a scholar. Or the beauty queen is one who emphasizes her beauty but fails to meet her emotional needs. In both of these cases, society is placing pressure on the person to express a level of existence and the individual becomes an instrument of society rather than an autonomous individual.

When their physiques give out, they may no longer be needed instruments, and their sense of purpose or identity will be lacking. In such a situation, the person finds his identity in success. The negative superego was selective and not very deep in its effect.

The spiritual level can also be influenced by a negative superego. Such an effect is expressed in compartmentalized religion. The negative superego says no to anything secular. The cloistered walls become a haven and any stepping beyond is a no. This limiting by the negative superego makes for a shallow and narrow religion. The spiritual experience or level has an in-group character where only few can pass and these persons are limited in what they can be. Its expression might be too intellectual or too emotional depending on the emphasis of the negative superego. An example of such a religion would be the Jehovah's Witnesses whose emphasis is on another world, the coming end of this one, loyalty to God as opposed to loyalty to country, against higher education, etc. Families may be broken up by such a narrow view which often excludes even a spouse. Such expression is not confined to a religious body but can be found in individuals of all faiths. This emphasis is in opposition to the value that persons have an expression of their being in all dimensions of personality.

In the family context, spirituality is expressed by ritualistic behavior, compliance to a moral code, and a restricting of experiences. God is feared rather than respected; God is rigidly interpreted and not questioned or doubted.

A positive superego asks for expression at the physical, emotional, volitional, intellectual and spiritual levels.

In the family context, a variety of activities are experienced both as a family and individually. A child's life is stimulated in intellectual, physical, emotional, volitional, and spiritual pursuits.

Width Dimension

In the width dimension, the negative superego causes one's self-awareness to be dulled. There is a fear of knowing one's self. There is a tendency to deny one's self worth and as a result, there is a clinging to others. Possessiveness, insatiation, idealizing, martyr complexes, masochism are some of the results of the negative superego's saying no to the self.

In the family context, smothering, overdependency, coldness, and rejection are present.

The positive superego seeks to affirm one's boundaries and endorse one's differences; it seeks to discover and express the uniqueness of one's being. Every experience of self knowledge, though recognized as a potential threat, is encouraged. Limitations of others are welcomed as a sign of one's own boundaries.

In a family context, respect is given to each person regardless of sex, age, or characteristics. Recognition of each person's contribution and responsibility is encouraged. Each person's rights such as a place of his own, privacy of letters, etc. is maintained. Mother and father express themselves as persons as well as mother and

father. Limitations are made and firmly adhered to. A person's strength and power is encouraged but in consideration and respect for other members.

The expression of being through polarities likewise is affected by a negative superego. There is a tendency for a person to express himself in extremes. He feels that life is black or white, good or bad. Denial of the full breadth of one's being is evidenced in rigidity and extreme behavior. An example of the negative superego's effects is in the narcissistic personality. Such a person has difficulty relating to his polar opposites in life and therefore has difficulty reconciling the poles within himself. He finds himself in a small circle, in cramped quarters, with only his self-chosen "self."

In the family context, there may be either a hardshelled one-way determination of what one should be or do, or a confusing, jumping from one position to another.

The force of the positive superego accepts and is aware of both poles of any polarity and lets the tension be instrumental in affecting positively other dimensions of the personality. By accepting the tension of being in himself, he is able to accept the tension of being outside himself.

In the family context, parents can maintain a clear image and accept differences and give and take with situations and people. Parents can accept the different expressions of being that come forth from a child and not attempt to solidify any one characteristic.

"This is my child as he chooses to express himself in this moment."

The negative superego affects integration of personality. It tends, by selection, rigidity, and denial, to cause only parts of a person to be expressed.

In the family context, parents are so unsure of themselves they do not know why they do something. Their loyalties are changeable and they sway with the wind. Children tend to be insecure. Statements like "I don't know what I am or what I believe" are prevalent. Over-identification is often experienced.

The positive superego, by its affirmative quality, enables a person to say, "This is what I am" without judgment. A person has a sense of direction and knows where he is. Directions may change but loyalty is a virtue.

In the family context, parents express their beliefs but ask their children to consider for themselves what they will believe. Parents set an example by having goals and flexing with them. Defeat and failure are a part of life and expected. Steps are taken in spite of probable failure. Peripheral issues are dropped if needed or changed to coincide with one's center as society is assimilated. Changes are expected and used to advantage. Definition of all the parts of oneself is a part of the experience and conversation of the family.

A negative superego may affect the experience of love. A person may expect too much from another or he may expect a limiting love experience. There is a tearing down of another instead of a

lifting up. There is a holding in instead of a giving. In fact, there is a great fear of giving and receiving.

In the family context, there is usually estrangement between husband and wife. This may be experienced through divorce or a dead marriage. Love is not worked at but expected to come to a person. Duties are performed routinely. Self-centeredness is expressed in the desperate attempt to fulfill one's needs. There is a deep sense of being alone.

The positive superego, on the other hand, feeds love through a persistent affirmation of another's being. There is a give and take. A person misses the absence of others but is secure in his own experience. There is an excitement in living because one's emotions are on the edge of each experience and are accepted. One feels free to relate to many persons and feels comfortable in setting one's own limitations.

In the family context, persons are lifted up, shown affection, and there is a sharing of one's total self with one another. One feels free to step out of the family knowing there is always a place for him. Care is expressed through limitations and provision.

The negative superego affects relationships by causing poor communication or lack of it. Conversation is experienced more often inside than verbalized. A person wants to be sure to say the right thing. Patterns of behavior such as wanting to please or not wanting to hurt are over emphasized. Correction is done harshly. There is a stilted, one level experience of expression and a lack of

differentiation. Change is feared or accepted with strong resistance. Persons are either rigidly objects or subjects or a symbiotic relationship takes place.

In the family context, parents express mostly negative reprimands. Some subjects are not to be talked about. Assumptions, projections, and phantasies are at a maximum. Persons are told what to do. Some members become the subject or object of the family or symbiosis takes place.

A positive superego encourages verbalization of ideas and feelings. Information is shared and decisions mutually derived. Channels are left open. Questions are asked and answered. There is a directness of expression. A breadth of communication with a variety of persons is experienced.

In the family context, there is dialogue going on with a mutual exchange of object-subject relationships. Both complementary and symmetrical interactions are experienced parent to parent, parent to child, and child to child. Discussion on any subject is encouraged and is dealt with on the basis of where a person is, that is, his place of understanding and experience.

Length Dimension

The dimension of length is affected by a negative superego by a stunting of growth and extension. An example of this is evidenced in thinkers such as Sartre where the now is so important and no recognition of the future is present. Or there is the neurotic who

is always starting over. He has no faith in or patience for the future. He is always crippling himself in his need for self-punishment by failing. There is no follow through.

The negative superego stunts creativity. Discovering the new is denied by concentration on the present and the status quo. There is a tendency to protect oneself from being surprized by ordering and controlling one's life.

In the family context, a child is required to perform activities in a prescribed manner. A child's life is ordered. New ideas are rejected without consideration.

A positive superego encourages an atmosphere of reaching out and experimenting. It supports the new. New experiences are sought after and welcomed.

In the family context, interest is given to a child's activities. There is time for play. Knowledge is sought. Parents express themselves creatively.

Becoming is held back by a negative superego. There is a strong possibility of immaturity. Fixation on a particular stage or phase is common. Childlike patterns of behavior are held on to because of fear of the future.

In the family context, children are given few responsibilities or experiences outside the home. Parents are satisfied with their present existence and set minimal goals for their children.

A positive superego, in contrast, encourages a variety of experiences. There is an appreciation for what is but a reaching

out for knowledge into the mysteries of life.

In the family context, the parents keep in mind the stage a child is in. Challenges are presented. Support is given for new ventures.

II. CONCLUSIONS

In general, the negative superego tends to cause reactions which are shallow, narrowing, and stunting. The positive superego causes reactions which are deepening, broadening and extending. Two poles, life and death, describe the two effects. The concept of a positive superego, when expressed, can bring life; a negative superego brings death. Jesus' statement, "I have come that you might have life and have it more abundantly" is also in contrast to the deadening legalism of the Pharisees.

It is believed by the author that the dimensions of personality presented in this paper are conducive to the development of a positive superego if expressed through the being of the parents in a family context. What a parent is is most important. It is not an answer to the Pilgrim's cry, "What shall I do?" but an answer to a more difficult and fundamental question, "What shall I be?"³ There are two basic conclusions from this paper. There seems to be enough evidence to conclude that (1) we need to present parents more often

³William Hamilton, The New Essence of Christianity (New York: Association Press, 1961), p. 122.

with the question, "What should you be?", and (2) we need to find ways of helping parents answer this question for themselves. One of the ways involves a search from within. "The criticism that has paralyzed my every thought and action is within myself."⁴

Some authors, for example, Perry London,⁵ question the validity of insight therapy. But the experience of the author indicates that a dynamic, existential insight therapy can bring understanding and expression of being and lead to positive results. The expression of being as described in this paper is similar to these results.

Most persons come for counseling or therapy as a result of some "hurting." That is, they are motivated through some crisis presently in their lives. Usually, much harm already is experienced by these persons or from others close to them. We teach persons to read, write, multiply and add. Would it not be possible to develop programs that would teach people to communicate or relate? Would it not be possible to provide a program to improve one's expression of being, a program aimed at the development of a positive superego? Could not the church provide such a program, focused upon prevention instead of cure? Why not experiment with the expression of a positive superego in learning-therapeutic groups in the church?

⁴W. Hugh Missildine, Your Inner Child of the Past (New York: Simon and Schuster, 1963), p. 38.

⁵Perry London, The Modes and Morals of Psychotherapy (New York: Holt, Rinehart and Winston, 1964).

It is suggested that further study would be in order to answer such questions as how a positive superego could be developed and what barriers might be in the way to such a development.

The author believes that it is possible to educate parents to express their beings through generous and growing dimensions of depth, width, and length.

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